Vol. XVIII-No. 32.

BOSTON RECORDER.

RELIGIOUS.

For the Boston Recorder

A Call from the Islands of the Pacific. The following is a letter from the Rev. Mr. Bingham onary at the Sandwich Islands. It was received recent by the Society of Inquiry, at Andover. But as it presents of the ability of Christians to labor for the converof the world which seems especially called for at this see when the church is about entering in earnest on the real work, it is given to the public. It is well to follow the spirit of the late resolve of the American Bible So. ty to supply the world with Bibles within a definite This letter is a call upon the churches, from a

nd but a few years ago heathen, to supply the world th men within a definite period. May not only they its voice, but especially, may the watchmen who ad on Zion's walls. It is dated Honolulu, Oahu, 29, 1832. After a few remarks, the writer thus enn his main subject;]

ters on his main subject;]

Now, feeling as you do, in some measure, the claims of the world pressing on you individually, you may question the wisdom and benevolence of the church in sending into the wide domain of moral darkness, only a very small number of inen to accomplish what must be obviously the work of thousands. If defence be the grand object, then let the walls of the citadel be well guarded by the main body of the army—by men inured to toil who can stand in the deadly breach. But if universal conquest be the object, who would advise to keep the main army in the citadel, and send out here and there one or two of the youngest soldiers to grapple with the

in the citadel, and send out here and there one wo of the youngest soldiers to grapple with the harmy would weaken soon the power of the narmy would read to the power of the narmy would be the tense. The same of the thousands nal? None to go? No means of sustaining a abroad? or of complying with the commander ascending Redeemer? With a brighter prosbefore me I will not give place to the thought let I am willing to stand with two other preached the midst of 30,000 souls, and plead with you owhat you can for the world. I am cheered only by the promises of God's word, but by an octant feature in the improvements of the last

s.
I look at the openings that have been made at improvements for bringing the united in-of the talents, wealth and efforts of laymen Philanthropists to bear systematically on the general reformation, and see what has been on in aid of the cause of the Bible, Tract, he shool, Education and Temperance So-and how extensively the simple verse sys-ythrough them every where facilitate the la-the pulpit, and from this confilently expect wand wonderful plans will from year to ng into existence, where the laity with a few irits for leaders, will be able to multiply spirits for leaders, will be able to multiply petuate the means of improvement in the in world, there is painted on the dark cloud aging over the heathen a bow of hope that also of the sons of the prophets may soon go so words of life to the people who perish to vision is. Let one man like Mr. Edwards, all by all the lay induces the sons of the people who reno vision is. Let one man like Mr. Edwards, ained by all the lay influence that can be brought is aid, continue to plead the cause of Tempers; let another Cornelius arise to urge on the lecuse of Education; let some Howard, like gight, continue to seek the reformation of prissiscipline; let a Luther, with the unshackled so of the United States, expose the errors and at the incursions of Rome, sustained as he at the property of the United States, expose the errors and at the incursions of Rome, sustained as he at the property of the United States, expose the errors and the property of the United States, expose the errors and the property of the United States, expose the errors and the property of the States, expose the errors and the property of the States, expose the errors and the expositor of the Striptures as fast as needed, some millious of copies be printed and placed symen in as many families. Estimate now, if can, the vast amount of good that may be acaphished by these few individuals associated with the well-disposed hity of our country. Now add to this the general influence of all the tructers in Academies, Colleges, and Theological minaries, and the whole influence of half the clering our country, with all the Bibles, books, tracts

naries, and the whole influence of half the cler-our country, with all the Bibles, books, tracts eriodicals that have been or may be put into ands of the people; and I ask, could not your ry spare a thousand of her settled pastors still air prine to go on a foreign service to the dark s of Europe, Asia, Africa, North and South rica, and the islands of the furthest ocean? and I not the whole United States he still as well ald not the whole United States be still as well ided with the means of grace as Antioch in Pi-ided with the means of grace as Antioch in Pi-twhen Paul and Barnabas had spent two Sab-sthere, and as many as were ordained to eter-ifie believed, and those preachers went forth to r countries to proclaim as widely as possi-the message of eternal life through Christ?

now for two years past it is hoped that 50,000 a have been converted in the United States; and we not expect this will continue to be the case? cannot one out of 50 be trained for the foreign

iritual industry, sustain the work at home so that all the clergy might leave the country, or the bath by a thousand a year be trained and sent forth suppose even that 1000 congregations are made estitute by the removal of 1000 pastors. They are at wholly destitute, for they have a share in the meral array of means we have supposed existing abundance. And how many preachers of Whiteld's character and spirit would it take to supply the of these vacant churches two weeks in a year bout forty-seven; say, if you please, fifty,—or one the largest classes of your Seminary.

Now the world having advanced very far in excretence during the last century, what reason can be

EPH THAYER, No.

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with worth naving automated the last century, what reason can be d, that, with all the helps of the present day, instruction in all its branches is so full, and n instruction in all its branches is so full, and and complete, and the copious influences of Spirit so readily granted at your request; what I reason can be given that there should not be as good preachers in one class as Whitfield was is day? The question does not suppose that be just like him, but they should be equally do the whole. Perhaps they will exceed him one respects, in others fall short. And what som can be offered why 50 such nea, assisted by the other means of instruction and influence we esupposed, would not be sufficient to feed the por of Christ, as Paul and Peter fed those to whom

he of Christ, and induce many others to enter the saving knowledge of Christ, and induce many others to enter the saving through the control of the saving knowledge of Christ, and induce many others to enter the saving through the control of the saving knowledge of Christ, and induce many others to enter the saving knowledge of Christ, and induce many others to enter the saving knowledge of Christ, and induce many others to enter the saving knowledge of Christ, and induce many others for the saving knowledge of Christ, and induce many others for the saving knowledge of corry for the saving knowledge of the saving knowledge sion, "Go ye into all the world and preach the gospel to every creature."

Now I sak again, could not a thousand pastors be found who have received the above commission, and whose hearts are warm with love to the heatthen as well as their own flocks, who have each able and faithful descous, and other laymen of talents worthy to be trusted, and who if they could be assured that as valuable as preacher as Whitfield would lay out his powers two weeks annually for their flocks, to warm, reprove, feed, guide, and urge them on their way heavenward; I say, could not a thousand such be found who would be willing to go forth as missionaries to any part of the earth where their services are needed? If so, then a class of 50 may take the place of 1000, and thus one battalion of the great army needed is raised for the forcing service.

ishes twice in a year, giving to each annually 15 sernous, (and not preach oftener than Whitfield), and also attend to much pastoral service for the church. Thus one man would supply a city, and another a county, for the sake of hastening the conversion of the world.

Now the cost of supporting 1050 men in this way (1000 abroad and 50 at home), would not be greater to the church than that of supporting the 1000 at home and the 50 abroad. For the present salaries of 1000 ministers would be about adequate to the support of 1050 missionaries and evangelists on the sprinciples of missionary economy and retrenchment; and if any increase of limbs were needed, the sprint of the stream of the support of 1050 missionaries and evangelists on the principles of missionary economy and retrenchment; and if any increase of limbs were needed, the sprint of the support of 1050 missionaries and evangelists on the principles of the support of 1050 missionaries and evangelists on the support of 1050 missionaries and evangelists on the principles of missionary economy and retrenchment; and if any increase of limbs were needed, the sprint of the support of 1050 missionaries and evangelists on the principles of supply through the United States have for scaling a great host of laboreers into the field, it appears to me that the churches only the tone of the continuous contracts of the support and the support a competent number; a support a competent number; and it they are not board to the call, and the support and the support a competent number; and the twenty of the contract of the support a competent number; and it they are not board to the call of the contract of the support a competent number; and it they are not board to the call of the contract of the support a competent number; and the support a competent number; and the contract of the support a competent number; and the contract of the support a competent number; and the contract of the support a competent number; and the contract of the support and the contract of the suppo

by the world?

Do you say, "There is very great need of more ministers at home?" True. But is there not vastly greater need of more abroad? Do you still maintain that every preacher cannot do the labor of a Paul or a Whitfield, and that as a general thing every thousand souls in the U. S. needs a minister? Granted. So does every thousand souls in Pagan, Papal and Mohammedan countries need an evangelical minister no less, obviously much more. Therefore, when you settle the claims of the home and foreign service on that principle, you must allow 153 preaches

service on that principle, you must allow 153 preachers to the Sandwich Islands, and 20 to the Marquesas, and to the other parts of the great field in the

same proportion.

But in reference to the very small number that are willing to go to the heathen, and the very feeble efforts the church appear at present willing to make for the world, we have said to our patrons that 17 preachers for these Islands, or 1 to 9000 souls, is as large a portion as can justly be claimed for our little field, though there is work enough for ten times that number.

that number.

To supply the whole field abroad according to

To supply the whole field abroad according to what you claim as needful at home, the four hundred millions which fall to the United States, (supposing other parts of the world will provide amply for the remainder) require to day 400,006 preachers.

But it is said on the other hand, "I is impracticable to send an ample supply of preachers from Christian to heathen lands," (has Christer his apostless said that?) "better that one-tenth only of the full supply should be sent forth by the churches, and that the remaining nine-tenths be raised up from that the remaining nine-tenths be raised up from among the heathen." Grant it; still 40,000 preach-

among the heathen." Grant it; still 40,000 preachers on this supposition are required for the missionary service (while 1,300 is the proportionate supply for the United States at present) under whose labors, distributed over the world, the future and full supply is to be raised up.

Let then 40,000 preachers go forth by a thousand a year, if the command of Christ to disciple the nations cannot be obeyed sooner; and in a period thrice as long as the American Board have with a handful of men been struggling to convert the world, the work of providing for 400,000,000 at the rate of one man to 10,000, is done.

All this at least will be allowed to be needful, and if you entertain any rational hope, and feel any suit-

if you entertain any rational hope, and feel any suit-

if you entertain any rational hope, and feel any suitable desire, that the present generation may be benefited by the preaching of the gosgel, forty years would be a period as long as any Christian would be willing to have occupied in accomplishing the work.

Now if it is needful on the lowest estimate, and the most moderate calculation of supplying the world with the gospel in 40 years, to send forth a thousand men a year, tell us, if you can, is it not practicable; and if needful butnot practicable, tell us why. Does the command to the disciples to 'Go into all the world, and preach the gospel to every creature, mean loss than this, when addressed to all the disciples in the American church? Is it because of the criminal apathy of those who will not give a reasonples in the American church? Is it because of the criminal apathy of those who will not give a reason-able part of that gold and silver which are the Lord's to increase the funds of the Education and Mission-ary Societies? Or is it not rather the want of self-renunciation, faith in God, and love to the souls of men, in candidates for the ministry, and in ministers themselves, that is the reason why the requisite num-ber cannot be sent? ber cannot be sent?

themselves, that is the reason why the requisite number cannot be sent?

Somebady must go. And if "must not," cannot," or "will not," shall continue to be written on nineteen-twentieths of the young men who enter the sacred office, why should not pastors be called by hundreds to leave their flocks in the best circumstances they can, and go into the wilderness to seek after that which is lost? Neither you nor we would plead that pastors should leave their flocks to carry the gospei to the heathen, if the command of Christ can otherwise be as well complied with. But if the command is neglected from year to year and from age to age, because so few young men are ready, and if some good provision to supply the place of settled pastors can be made, they may, and probably will, at least a part of them, feel willing to examine prayerfully the question of duty.**

annot one out of 50 be trained for the foreign e? This would give ere long 1000 a year to use of missions.

As to qualifications, we wish to say that those which adapt a man to one sphere do by no means prove that the path of duty may not be in a very different sphere. A man may be well qualified for usefulness as a school teacher in New England, and grow the search way be very may be ve tanding in the churches, who, if the wants of the torld were made known to them, and the command of Christ fully explained, might be led to feel willing to leave all and follow him, and eventually go this path of duty may be the law or the pulpit. A man may be qualified to be a very useful pastor at home and yet his path of duty may be in Palestine, or India, or the isles of the ocean. He might be well qualified to writing books or editing periodicals, and yet duty of orth in the strength of the Lord of Hosts; in which is the strength of the Lord of Hosts; in which gold has given for the instructors of all men. Qualifications for great useful-struction of all men. Qualifications for great useful-struction of all men. Qualifications for great usefulwith in the strength of the Lord of Hosts; in words, if a few leading reformers at the head well organized laity, and all the instructers of Literary and Theological Institutions, and half mesent number of the clergy, with the aid of set, I racts, periodicals and books without number of the clergy, with the aid of set, I racts, periodicals and books without number of the clergy provided as a second volume which God has given for the instruction of all men. Qualifications for great usefulness at home are dualifications for great usefulness at home are qualifications for great usefulness at home are q prudent counsellor,—all, all are needed, all are required on missionary ground;—and the qualifications of all these may sometimes be required to be united in a single missionary. Butthough every herald of the cross ought to aim at possessing the missionary spirit of Paul and Brainerd, and the pulpit talents of Whitfield, and the devotedness and zeal of Cornelius, yet the consciousness of falling below these must not decide the question whether he ought to preach Christ at home or abroad. Duty may be materially affected by the course his brethren are known to take. If an undue proportion go to the left, here is one important consideration to mark his duty to go to the right; if hundreds enter the field at home, and oply tens abroad, when the work abroad is not less but greater than at home, then the claims of the foreign are much greater than the domestic service. foreign are much greater than the domestic service.

Taking things as they are, it is obvious, 1st. That

conversion of the nations.

Does any one of you shrink from the awful responsibility the church throws upon her missionaries at this day, and instead of bringing your heart before your Saviour who had given his life for you, to say, even tremblingly, "Here am I,"—turn quietly away, hoping for some less arduous, less difficult, less responsible part?

But could you go to the heathen adopted as you may

kindred dust perhaps among the sons of dark idolaters, can say, "we are lost forever, because we were not told of Christ; for no man cared for our souls."

The work is indeed one of amazing responsibility. But could angels preach the gospel now they would not linger. Angels could leave their seats of bliss, and visit a Lion's den, and Sodom too, to deliver one preacher of righteousness; and Jerusalem, to comfort the dying Lamb of God, and to roll the stone from the sepulchre of the rising Conqueror who now bids you spread his triumphs. Angels now wait to bear his trophies home, to see the world subject to him, and to light up as it were a new galaxy in the skies by transporting the souls of converted millious to the realms of light and glory. Oh! who would not part with all the world holds dear, to turn many to righteousness, and esteem it enough to see them safe and happy forever; and far more than enough to hear the by transporting the souls of converted millious to the realms of light and glory. Oh! who would not part with all the world holds dear, to turn many to right-cousness, and esteem it enough to see them safe and happy forever; and far more than enough, to hear the voice of Him who now says, "Go," "Lo, I am with you," say once more and finally, "Well done," and to receive from him the crown of righteousness, with Paul and all the faithful.

receive from him the crown of righteousnees, with Paul and all the faithful.

But I seem to hear you say with one accord, we will go and do and suffer as Christ shall appoint, we are not our own, we are bought with his blood. We love his service. He is our all in all.

I have prolonged this letter much beyond my intention. But if I have brought any considerations before your minds calculated to quicken or encourage you, or to scatter light & comfort on your pasts, or which with the blessing of God shall tend to increase the number of laborers of the right stamp when my poor services are done with, I have not lost the time I have taken from the Hawaian nation to devote to you.

you.

I am not ashamed of the Gospel. It is the wisdom and power of God to every one that believeth. It is so to some hundreds on these islands; and on one island, Kauai, the Lord is now pouring out the influences of his Spirit. All our churches contain about 600 members. But the work is only begun under the miles of his hyperilense.

600 members. But the work is only begun under the smiles of a kind providence.

At the Marquesas Is. gross darkness, vile idolatry, extreme licentiousness, frequent wars, and cannibal-ism, filling their habitations with wretehedness and death, and a readiness of two or three chiefs to re-

the knowledge of the Lord.' All shall know him.' all nations shall serve him.' Look at the commands of the gospel. Do they not respect all nations? Yes. 'Go teach all nations.' 'God now commandeth all

Go teach all nations.' God now commandeth all men everywhere to repent.' Now compare the state of the Marquesas nation with the provisions, promises, and commands of the gospel, and see if the church has not something material to do in respect to that nation, that these provisions may be accepted, these promises fulfilled, and these commands obeyed. And how shall this nation know God, and serve him except they hear of him? and 'how shall they hear without a preacher?'

er?

Apply this reasoning to every tribe and people under the whole heaven that do not know and serve God, and see if it can be made to appear that a less number of preachers ought to go than has been supposed, or that an indispensable obligation does not rest on the believers in Revelation to send and sustain a competent number to bring all nations to rest on the believers in Revelation to send and sustain a competent number to bring all nations to the knowledge of God. Whether the supposition of 1000 a year be regarded as reasonable or chimerical, too great or too small, is of little moment; provided, "many," eery many are willing, are 'furnished,' and are 'sent,' "to run to and fro so that knowledge shall be increased" all over the world, and all "the kingdoms soon become the kingdoms of our "the kingdoms soon become the kingdoms of our Lord and his Christ." One more thought, and I will close. It is on the importance of taking speedily every post not doubly fortified. What would have been the effect of delaying the mission to the Sandwich Islands 10 years? Probably now the nation would have been under the influence of Jesuits, and our toil would have been doubled or our mission defeated.

our toil would have been doubled or our mission defeated.

Finally, brethren, farewell. Gird on the armor, and follow the Captain of your salvation. He is your light, you shall not walk in darkness. He will conquer, for they that are with him are the 'called and chosen and faithful.' Let your Patriotism be love to his kingdom. By serving him you serve your country well. He who with the spirit of Paul will devote the best energies of his life to win a heathen nation to Christ, will exert an influence on his own country, and friends, and the churches at home, scarcely less salutary and permanent than if he had staid in the ordinary walks of ministerial life; and it successful in the enterprize abroad, what will be their mutual joy when all the ransomed from every land shall meet in heaven?

May that joy be yours, and ours, and theirs who send us forth, and theirs who best succor us out of the city, when the victory is complete, God is glorified, Christ is satisfied, and the New Jerusalem has received its last accession of inhabitants to walk in

received its last accession of inhabitants to walk in the light of the Lord forever. With cordial salutations to you all, I subscribe myself, your affectionate brother, H. BINGHAM. It was not the meaning of our Lord and Saviour in saying, Father, keep them in thy name, that we should be careless to keep ourselves.

WEDNESDAY, AUGUST 7, 1833.

the stable day, and instead of seinging your heard telefore your Saviour with and given his life for yoa, to say, even tremblingly, "Here and, "—turn quietle way, hoping for some less arduous, tess difficult, less responsible part?

But could you go to the heathen adapted as you may be to the service, ables some to proach to thousands of the Gentiles, who would not otherwise hear it; to translate if not to write for them what Paul wrote with a willingness like him to do and suffer; to the only on him his doom. He is gone to appear before the service, ables some to substitute the path which the Redeemer's according to the most of the service, and the sound of the service of the truntaling friend, "Lot I am with you?" Would it not be some assisfaction to stand and plead with dying men when all the prayers of the church are concentrated on you. Yould it not stand and plead with dying men when all the prayers of the church are concentrated on you. Yould it not compensate all your to like to the some consolations, after you and to heart would into heart and the prayers of the church are concentrated on you. Yould it not compensate all your to like to the path which the Redeemer's accondinated to the base and become the workingpers of the true of the service of the sound of the service of the ser

DR. PORTER ON REVIVALS.

But on the supposition that individuals do enter-tain hopes, and unite with the church prematurely, in what does the danger consist? I nuswer, it is two-fold;—as it respects themselves, and as it re-spects the church.

1. As it respects themselves. It puts their eter-

1. As it respects themselves. It puts their evernal interests in imminent and needless jeopardy; because it surely need not be proved that a sinner, if
the hasa groundless hope of heaven, is in far greater danger of perishing than if he had no hope. Here
and interests in into its communion, without having been instructed
in the first principles of religion, before or after their
supposed conversion?

And as to the duties of evangelical piety, what is er danger of perishing than if he had no hope. Here I must be permitted to add more brief extracts from accounts given by ministers, as I wish it to be understood that I am not speaking at random. "A sick man was made the subject of special prayer by the people of God;—he was convicted and converted, and shortly died." Christ says, "By their fruits shall ye know them;" and what were the fruits?—" converted and shortly died." Probably the man lived long considerable and the statement of the stat At the Marquesas Is. gross darkness, vile idolarty, extreme licentiousness, frequent wars, and cannibalism, filling their habitations with wretchedness and death, and a readiness of two or three chiefs to receive missionaries, constitute the principal argument for sending them the gospel, aside from the comenand of Christ; for it is adapted to cure these evils, to change these habitations of cruelty to cottages of peace, and to conduct their souls from the darkest and deepest ruin of our race to 'life and immortality.'—O, send the Gospel to the heathen now, or they will perish. I cannot leave the theme.

Look at the provisions of the gospel. Are they not ample? are they not made for all nations? Yes. 'Christ died for all.' 'All things are ready' now Look at the provisions of the Bible. Do they not extend to all nations? Yes, the earth shall be full of the heathen the provisions of the Bible. The they not we tend to all nations? Yes, the earth shall be full of the heathen the provisions of the gospel. The content of the provisions of the gospel to the heathen the provisions of the gospel. The content of the provisions of the gospel. The content of the provision of the gospel to the content of the provision of the gospel. The content of the provision of the gospel of the provision of the provision of the gospel of the provisi

days, before the account was written, is stated with
the same confidence that we use in telling how many
members there are in our own family, or how many
persons of our neighborhood have died in a week.
Now, by these facts together, and look at results.
On the last day of a protracted meeting, at a call
from the pulpit to that effect, ninety persons "declare themselves converts." Within a few days,
perhaps the next day, they see in the newspaper
the statement of their pastor, announcing them as
"the converts" of that meeting. And suppose still,
(as the case certainly may be,) that God sees twenty or forty of the ninety to be utter aliens from the
commonwealth of Israel. I ask,—and the judgment
day will give the answer,—who is responsible for
the consequences? These immortal souls take it
for granted, perhaps, that they are Christians, and
blindly cleave to this hope, in defiance of all evidence to the contrary, till their eyes are opened in
eternity. The most decisive objection that I have
always felt to the camp-meetings of our Methodist
brethren, is the indiscriminate manner in which men
and women are announced as converts, in the praybrethren, is the indiscriminate manner in which men and women are announced as converts, in the prayers and addresses of ministers. For all the universe, I would not be accountable for the false hopes which I fear are sometimes thus produced in a single day. And yet, from ample documents now before me, I am constrained to think that irregularities, under the name of revival measures, to some of which there is no room here to advert, have been carried to a most preparations, and presumptions extreme. In is no room here to advert, have been carried to a most preposterous and presumptuous extreme, in many of our Presbyterian and Congregational churches. In too many cases, the aim has manifestly been to produce excitement; not by clear exhibitions of truth, but by rousing the passions, through continued and violent appeals, that often amount to little more than vociferation. The fault is not in producing emotion, for this God requires; but in presuming all high emotion to be such as he requires. Whereas emotion without conviction, without light, without contrition, is not religious feeling, any more than is the thunder and the wind. Its action cannot be controlled, nor its results foreseen,—except the

without contrition, is not religious feeling, any more than is the thunder and the wind. Its action cannot be controlled, nor its results foreseen,—except the certainty that it will die when the occasion is over.

The process of self-deception under these circumstances is easy. A careless sinner, ignorant of the Bible, comes under the influence of a protracted meeting. His fears and hopes are addressed by considerations appealing to his desire of happiness and dread of misery. He is told that conversion is a simple preference of God to the world, of heaven to hell; a preference as easy to be made by any one present, as the choice to go home when the meeting is ended. He is alarmed, distressed, melted down; his sympathies are excited by seeing others go to the seat of the anxious, and of the converts. He feels as he never felt before, and asks himself if this must not be conversion? This is the perilous and awful moment, when he needs a spiritual guide to say, "Take care of your soul. Bow immediately at the fout of the cross. Delay, for a moment, may be your eternal undoing. Watch and pray, and search your own heart. But be not forward to hope that you are a convert now. If you are, the work of salvation will go on in your heart, and in the fruits of

boliness, will bring to yourself and others, the comforts of a good hope in your case. If you are not a convert now, and yet entertain a hope, the probabilist is that you will die a self-deciver."—So the great luminaries of past revivals have treated men in these

But it is said, " Some pledge, given in the face of But it is said, "Some pledge, given in the face of a public assembly, is necessary to bring the halting to a decision." To this point only a moment can be devoted. Meetings for the anxious, that appropriate instructions may be given them, are eminently proper. These, I think, should be appointed in public, and attended always by pastors, and experienced elders, without any thing of display and exhibition. But, much as I respect the judgment and motives of excellent men who think otherwise, the public designation of the anxious in an assembly. motives of excellent men who think otherwise, the public designation of the anxious in an assembly, and the whole machinery of "anxious seats," as they are called, seem to me at least liable to so much abuse, as to be generally inexpedient. And as to the same procedure respecting "converts," my whole judgment and heart revolt against it.

2. To the Church there are serious dangers in these premature hopes, especially when combined with premature profession of religion.

This topic of itself demands a treatise, but I must confine myself to those suggestions which appear to

This topic of itself demands a treatise, but I must confine myself to those suggestions which appear to me most practical at the present time. The prominent point for apprehension is, that the spirituality of the Church will be gradually underminded, by the admission of unconverted members.

In the first place,—there has of late been an evident tendency in the course of revival measures to reckon up and to publish, as early as possible, the number of converts, and of additions to the Church. Pious and zealous ministers mean by this to do honor to divine grace. But let them ask if there is no mixture of religious ostentation, in this "numbering of the people;" and ask also if there is no sectarian policy, connected with it? Sixty hopeful subjects of grace are reckoned among my people this week. If they are not admitted together into my cnurch very soon, many of them will probably unite with the church of brother A.—and others will go to different denominations. They must be secured therefore without delay.

idelity, these false professors are the men from whom hidelity, these false professors are the men from when he may expect an influence, secret or open, to be arrayed against him. They have never been at heart reconciled to these truths. A man who had long been a professor of religion, though not of my pastoral charge, once came to tell me his dissatisfaction with the sermon which he had once heard me preach on the preceding Sabbath. "So," said I, "it seems you are not pleased with the doctrine of electron," of which was the subject of my discourse.

light in herself is darkness? Her unconverted members are the elements of death in her bosom, even if they maintain a blanneless exterior. But generally, they will not do this. Towards many of them, ungodly opposers of experimental piet; will point the finger of reproach, and say, "There are your converts; as worldly, as proud, as light-minded, as indifferent to religion, as other people." What is the reply? Can the church contradict what she knows to be unquestionable facts? Will it do for her to say, "These men are doubtless false professors, and the peril be on themselves;—it is no concern of the church?" It will not do to say this. It is a solemn concern of the church to maintain its own holy charconcern of the church to maintain its own holy char eter, as a community instituted by God to train nen for heaven, and not for perdition. She is pledg-

neter, as a community instituted by God to train men for heaven, and not for perdition. She is piedged to do this by most sacred vows; and the world holds her to that pledge; and God holds her to it. When Achan committed his trespass, secretly, the indictment of heaven was laid in against the whole religious community to which he belonged: "I Share May I Share May

reme authority, (as I am for example, respecting the Pentecost converts.) that they "believed,"—that they "the Lord added them to the church,"—that they continue in the Apostles' decirine and fellowship,"

Whole No. 918.

and that "they shall be saved;" let me have this ssurance, and I can have no apprehension thet any mistake has been committed. But who will undertake to give me this assurance?

The other point respects the loud note of warning to Christians of this time, from a well known apostacy which occurred in the New England Churches, during the last century. By a gradual and silent progress, the spirit of vital godliness was supplanted in many of these churches; in pulpits which had been occupied by the Mathers and Shepards of former days, laxity of doctrine was introduced, the glory of the gospel was obscured, the real divinity of the Saviour, and the special agency of the Spirit were kept out of sight, then called in question, then denied; till at length a regular, organized apostacy from the faith of the gospel, threw off its disguise, and boldly unfurled the standard of error. This lamentable defection among the sons of the Filgrims, which many generations cannot remedy, did not result from accident. Whence did it come? The answer deserves to be proclaimed with trumpettoning.

lamentable defection among the sons of the Pilgrims, which many generations cannot remedy, did not result from accident. Whence did it come? The answer deserves to be proclaimed with trumpettongue:—The Puritan churches slept, and the enemy soved lares. Unconverted men, in great numbers, were admitted to their fellowship, hoping to become Christians. If I do dot mistake the signs of the times the danger of our churches now is, that unconverted men, in great numbers, will be admitted to their fellowship, hoping that they are Christians. Should this apprehension prove well grounded, another century will disclose the calamitous results. God grant that it may prove without foundation.

It will be evident, I presume, that in the foregoing sumarks, my eye has been fixed on a single dauger of rash and premature admissions to the church. Justice to my own views, however, require me to say, that there is an opposite danger to be guarded against, namely too much delay in bringing hopeful converts to a public profession of religion. That this mistake has often been committed in our evangelical churches, cannot be doubted. The consequences of this undue delay, are such as a judicious minister will most certainly perceive, at least after a few years of pastoral experience, and of careful attention to the spiritual state of individuals who need his special guidance. The most general usage of New England churches, (with many exceptions of course, to meet peculiar cases.) I suppose has been to delay admission of candidates after hopeful conversion, from two months to six. Within the last fifteen years, probably the time has not generally exceeded from two to four months.

Did my limits allow, this would be a proper place to sketch out a plan for the systematic instruction and probation of recent converts, between the period of hope and profession; a plan by which they might be kept in a state of trial and of progress, without the liability to be carried backward in their course, by adverse circumstances. Should it please God to

Walterboro', S. C. Jan. 1833.

Intelligence.

SANDWICH ISLANDS. Religious Experience of a Candidate for Church-mem-

bership. bersup.

Before closing what we say of the appearance of those who are examined for church membership, it may be well to relate, as nearly as we recollect, the appearance of one who was examined last Saturday evening, and who appeared more than usually inter-

though the proceding Saibath. "So." said 1. "is seems you are not pleased with the doctine of election,"—(which was the subject of my discourse.)

No, certainly I am not." "What then did you think of my text yes, to be a subject of my discourse.)

No, certainly I am not." "What then did you think of my text." And what do you think of the inith chapter of Romans, from which my text was taken?" "Indeed, Sir, to be homeat, I have always thought that the Bible would have been quite as good a book without that chapter, as with it," When my not be of this description, if they are hurried into its communion, without having been instructed in visit (offiness) will they hold up their pastor's hands? Will they actively sustain the prayer-meeting and the Sababath School? Will they devoutly maintain family worship, and train up their households for God?

As to the discipline of the church, what is to be expected of such men? Strangers to the spirit of visit (Goddiness, will key devoutly maintain family worship, and train up their households for God?

As to the discipline of the church, what is to lee expected? The indispensable importance of this to the prosperity of religion, all experience testifies; and the intrinsic difficulties attending it, are equally apparent. But how is discipline to be maintained in church, without a predominant spirit of piety in the number of the laws of Cirist. He is obstimate in self-justification. Othere-sympathize with him and take his part; prejudices are excited; parties are formed; a struggle for influence commences; and clamor and wrath, and all the mischiefs that result from baleful passions, blown into angry commotion, of the control of the laws of Cirist. He is obstimate in self-justification. Othere-sympathize with him and take his part; prejudices are excited; parties are formed; a struggle for influence commences; and clamor and w time I have fully believed that there is another God, who made both me and the shark, and that it is he who sends life and death at his pleasure. I recovered from my weakness, and ever since that time it has been my desire and my business to seek that God, and learn his will. I read his word; but oh, how little do I understand! I hear the preaching of the gospel, and I love to hear; but when I go away it is not clear that I am benefited at all. I often retire gospel, and I love to hear; but when I go away it is not clear that I am benefited at all. I often retire to some secret place to pray; but when I arrived there, I find my heart is left behind; I say a few words, then weep at my awkwardness, and return again.—This much I know, I have believed and sought, and have desired, but my heart has not arrived at that which I wish. What I should be is quite clear in my mind; but I am not that, I am altogether another thing. Knowledge I have obtained; but my heart, oh when will that be right? That is the only difficulty with me."

Here tears prevented him from proceeding farther. We have mentioned the case to shew that, while the greater part appear comparatively stupid, there are

greater part appear comparatively stupid, there are some who exhibit strong feelings.

[Miss. Herald.

BURMAH.

The American Baptist Magazine for the present month contains extracts from the Rev. Mr. Mason's Journal in Jan. and Feb. 1832. The following paragraphs respecting the Karens are under date of

19. Salbath. I cry no longer, the horrors of heathenism?" but, "the blessings of masions?" I date no longer from a heathen land. Heathenism has fled these banks. I cat the rice, and potatoes and fruit cultivated by Christian hands, look on the fields of Christians, and see no dwellings, but those inhabited by Christian families. I am seated in the midst of a Christian in village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and, in my eyes, look like Christians. If it be worth a voyage scross the Atlantic to see the Shenandoah run through the Blue ridge,

surely a voyage around the globe would be amply repaid by a Sabbath spent in this valley. The only punishment I would inflict on the enemies of missions would be a pilgrimage to these villages; and if they should not then admit that enough has been Aere effected to make remuneration for all the lives and money that have been expended in missions since the Kettering prayer-meeting first met, it would not be for want of evidence.

When brother Boardman visited this people three very worshipping demons, and in

When strother Boardman visited this people three years ago, they were worshipping demons, and in the practice of all the vices connected with universal drunkenness. But he preached to them the gospel "with the Holy Ghost sent down from heaven," and behold, "all things have become new."

garen Missionary Spirit.

22. On leaving Tavoy, I intended, should the pro-22. On leaving Tavoy, I intended, should the providence of God warrant it, to visit the Siamese Karens before my return; but the Karens, ignorant of my plans, anticipated me; and five men, fifteeu days ago, started on a mission to that country. They returned to day. It would appear from their statements that the Karens are in a higher state of civilization in that country than in this. There they live ments that the Karens are in a higher state of civili-gation in that country than in this. There they live in large villages, are Boodhists, and have monaste-ries or kyoungs with Karen priests, where the Tal-ling language is taught. They are represented as very ready to hear the gospel; but the head men would not suffer our people to go further into the country than the most frontier villages; and threat-ened to have them whipped and imprisoned, if they brought any books for distribution.

From Mr. Henry Lutteroth, Secretary of the Paris Tract Society, dated May 18, 1883.

Dear Brother,—I cannot tell you the joy our Committee felt on the reception of your favor, announcing the generous donation of your Society and that of Boston to enable us to distribute in France not only Tracts but the excellent work of Baxter, (The Saints' Rest,) which has been published in France but the state of the Saints' Rest,) which has been published in (The Saints' Rest.) which has been published in French by the attention of Mr. Mark Wilks. The \$1,500 which you sent will contribute most happily to the advancement of the kingdom of God in this country, where efforts to spread the good news of salvation are becoming every day more united and energetic.

energetic. I can assure you that the friends of the Trac cause are increasing among us, and that their zeal is not confined to distributing. Tracts freely, but that they accompany them with their own personal efforts and with the expectation of some visible fruits of their labors. Our report, the printing of which has been a little delayed by the increase of our business, and which I shall take care to send you when it is published, contains facts which prove abundantly that the good seed has not been sown in vain. For two years we have been successfully engaged in the business of vending, (colportage,) and this has betwo years we nave been successfully engaged in the business of vending, (colportage,) and this has become with many of our brethren a favorite work. It consists in sending into the departments, and especially into those which present few other means of religious instruction, colporteurs. (hanckers) chosen from among Christians full of zeal, and who are able, by their engagements and the product of the production. from among Christians full of Zeal, and who are able, by their condition in life, to gain ready access to the mass of the people. These men are alternately merchants and evangelists, or rather both at once. They have no other goods than the Bible, the New Testament, Tracts, and the almanae of good advice, a little work resembling your "Christian Almanae." The offering of these books for sale is a natural introduction to religious conversation, and they do not fail to improve the opportunity thus afforded, and mark the persons upon whom they have been able to make some good impression, that they may visit fail to improve the opportunity thus afforded, and mark the persons upon whom they have been able to make some good impression, that they may visit them again when they pass through the place. On their second visit they inquire into the effects produced by the books which they had before sold, explain what has not been understood, address themselves to the consciences of their customers, and often even pray with them. You will easily see, my dear sir, what aid is rendered to the Tract cause by the first plantage of the strength of the customers. the "colportage" system: it increases its utility hundred fold. [Tract Magazinc.

CARLSHULD, BAVARIA.

We give below from the Archives du Christianien for May 25th, some further notices of the new Protestant church in Carlshuld, whose pastor Lutz, having been instrumental in their conversion from Popery, himself returned to the allegiance of the Pope. The statements are from a publication by two pas-tors, Bromhard and Krauss, and two laymen, Butters and Volk, who we judge are residents in Carls-

ters and Volk, who we judge are residents in Carlshuld or vicinity.

"We speak no more in the name of this parish, which at the commencement of 1832 was composed of six hundred souls, and which went over with Lutz from the Romish church. His return to that church carrying with him a portion of those who had engaged to join him in the evangelical church, is an evident confirmation of the words of our Lard; 'They on the rock, are they which when they hear receive the word with joy, and these have in root, which for a while believe, and in time of temptation fall away.' (Luke 8: 13.)

which for a while believe, and in time of temperature fall away.' (Luke 8: 13.)

"It would be difficult to say what reasons determined Lutz to leave our church, and re-enter the church which he had abandoned; for he does not explain himself on this subject, and it is not easy always to divine the motives which influence the conduct of men. Perhaps some day he may find it convenient to give the public an explanation, as it certainly his duty to do, because he has publish-lall which preceded this last movement, and which known by him to have excited so lively an inter-st. Yet it is not of him that we propose here to

speak.
"Most of the members of this community intrusted to Lutz the direction of their spiritual concerns, and still more the conduct of their domestic interests

remember the progress which they made in the knowledge of the gospel; they remain attached to the scriptures, and are not in the condition of a merely ceremonial worship.

"Another portion of the community, composed of about sixty persons, did not follow Lutz from personal affection, but through attachment to a plan which he at first conceived of forming a parish of new Catholics, who should occupy a place between the Roman Catholic church and the evangelical church as Lutz did; but it was only so far that they imitated him; they did not with him return to the Romish church. They are at the present moment separatists, and appear to be striving to accomptish the original plan which Lutz recommended, and which they zealously adopted. Among these are to be found many very serious men, of whom we may hope that they will not long remain out of the lines which unite together members of the same communion, that they will join themselves anew to the evangelical church which they have not sufficiently known, and that they will find in its bosom all which they seek.

"Finally, it remains to speak of a third portion of this community. This is composed of 190 personal affection, but through attachment to a plan which they are at the present moment of the rich part and the tracts were distributed was the rich part and the tracts distributed was they are an agent of the Baptist Continental Society, possessing property and friends, and their first dependent in circumstances; but of their objects by a close union and constant co-operation.

GLASGOW SOCIETY FOR THE MONTHLY DISTRIBUTION.

GLASGOW SOCIETY FOR THE M

of this community. This is composed of 190 per-sons, who in spite of the greatest trials and tempta-tions, have remained firmly attached to the evangel-ical church; and testify also that there has been a ical church: and testify also that there has been a time when Lutz clearly and faithfully preached the gospel, and that the notices which he has published concerning Carlshuld contain veritable facts. These Christians remember Lutz with affection, and they bless God for sending upon them, through his faithful ministry, abundant benefits temporal and spiritual. And while they deplore the inconsistency and and extreme fickleness of character of one, who at other times so well instructed them, they are far from wishing to follow him in his present aberrations. They cite the remarkable words which he spoke to them before, as if he had foreseen what would happen: "If ever I reject the true doctrine, do you remain faithful;" and they have resolved to follow his advice, far from imitating him in his sad

would happen: "If ever I reject the true doctrine, do you remain faithful;" and they have resolved to follow his advice, far from imitating him in his sad change. In fact, their faith rosts not on the discourse and example of a man subject to fall into course and example of a man subject to fall into contradiction with himself, but on the rock which cannot be shaken; on the word of the living God, which endureth forever.

"Lutz has neglected nothing, since his return to the Romish church, for engaging his old parishione—to imitate him; and it appears that it is in part by order of his superiors that he has done so. At least may we thus judge, from the precaution he has taken to bring written testimony from the principals, that he had held a meeting at Sandizell, that he had striven to make them take this part. But neither his conversation, nor his letters, nor the efforts of third persons employed for this purpose, have been able to shake them, and every thing permits us to hope that they will persevere, so that no one take

Last Sabbath Evening, Rev. Mr. Sutten, English missionary at Orissa, India, preached at the Baptist meetinghouse in this village. The audience was large, and the sermon, which consisted almost wholly of statements of what the preacher had himself witnessed of the evils of idolatry and the good effects of missions was breast in the preacher. missions, was heard with intense interest. On Mon-day, we were favored with an interview with Mr.

Sutton, from whom we learned some interesting facts, which may be of use to us hereafter.

Mr. Sutton belongs to the denomination called in England General Baptists, which corresponds, very nearly, in doctrine and discipline, with the Free Will Baptist in this country. Indeed, they are regarded by Mr. Sutton, and, we think, with propriety, as the same denomination. He has been in correspondence with individuals of that denomination for some time, in consequence of which some steps have pondence with individuals of that denomination for some time, in consequence of which some steps have been taken by them towards establishing a foreign mission. One principal object in visiting this country is, to confer with them personally on this subject, and assist in making arrangements for the energetic and successful recentling of the work. For this of the work. For this purpose, he will remain in this country two or three months longer. His personal acquaintance with the whole subject cannot fail to render his assistance

months longer. His personal acquaintance with the whole subject cannot fail to render his assistance highly valuable to them.

The Free Will Baptists are generally supposed to hold a very loose form of Arminianism, if not Pelagianism itself. This is not correct. They differ from the Orthodox Congregational and Baptist churches, far less than is generally supposed by themselves or others. The mistake concerning them has arisen from charging upon the whole denomination, the errors and extravagancies of a few men among them, who have, especialy in past years, made themselves somewhaf notorious by their extravagance. selves somewhat notorious by their extrav agance; and it has been perpetuated by the fact, that there has been sarce any intercourse between them and Christians of other denominations. We say this, from personal acquaintance with many of ther [Vt. Chronicle.

PROPOSED MISSION ON THE EASTERN COAST OF AL RICA.—At the recommendation of the Rev. Dr. Philip, the well known superintendent of the London Society's missions in South Africa, the Prudential Committee purpose, with the leave of Providence, to establish a mission among the Zoolahs—a populous tribe of Africans on the eastern coast, between Port Natal and De la Gon Pawe coast, between Port Natal and De la Goo Bay—ns soon as the suitable men for such a mission are obtained. Dr. Philip represents the field as one of great promise, and states that the societies now in operation in South Africa cannot occupy it efficiently. He also says that American ships sometimes touch at Port Natal, and that any ship passing to the certagraf of the Capacit that any ship passing to the eastward of the Cape of Good Hope, might easily land missionaries at the Port. And as the territory is beyond the tropics, the climate would doubtless be found more favorable to the constitutions of men from our northern States, than that of western Africa. [Miss. Herald.

FLAT HEAD INDIANS .- We learn from Mr. G. P. Disosway, of this city, to whom with his friend Walker of the Wyandott Nation, the Christian world are indebted for the first notice of these extraordinary inquirers after "the truth," that a young gentleman in the interior of this state has ofered the whole of his property, amounting to \$2,000, in aid of this mission, provided he can have the privilege of being possible embeyone. have the privilege of being usefully employed bimself in that distant field of labor. The same himself in that distant field of labor. The same gentleman informs us that the account of the visit of these Indians has recently been published in Paris, in the Journal Official de L'Instruction Publique, which is the official paper of the University, Royal Institution of France, and several other Literary and scientific institutions. The publication of such intelligence in this Journal indicates that there is some feeling on the subject even in Catholic France.

[N. Y. Obs.

GLASGOW MISSIONARY Society .- The half yearly GLASGOW MISSIONARY SOCIETY.—The half yearly sermon of the Glasgow Missionary Society was preached by the Rev. Mr. Smart, of Faisley, last Sabbath evening week, in Dr. Mitchell's church, when there was a very numerous audience. The Society employs four Missionaries, two Missionary Artisans, five Native Teachers, besides Interpreters, and other assistants in Coffeen South Africe Tra and other assistants in Caffraria, South Africa. and other assistants in Califraria, South Africa. The communications from the different stations have clate been very encouraging; and it is confidently expected that the religious public in Glasgow without suffer their own mission to languish from a lac of funds.

[London Patriot.]

authority, that the Missionaries at (Jamaica,) are again proceeding with their work. The house they have rented as a play worship, is crowded to excess by the negroes.worship, is crowded to excess by the negroes.—One of the missionaries had left for the Bahamas, and had been received with the greatest kindness by the Governor, Sir Carmichael Smith; who, with a view to promote the ministrations of the g the blacks, had assigned to him the exclusive use of a boat, for the purpose of facilita cess to that cluster of islands. [Bat

Barrist Costisestal Society.—On Monday evening, June 3d, the Rev. Charles de Rodt, a native of Berue, in Switzerland, was publicly set apart to the ministerial office at the Rev. Dr. Cox's chapel, Hackney. Dr. Burder read the Scriptures, and prayed. Dr. Cox introduced the business, and received Mr. De Rodt's statement. Mr. Collinson offered the ordination prayer. Dr. Smith delivered the charge. Mr. Barry concluded in prayer.

The circumstances in which Mr. De Rodt is placed awakened a most lively interest. Al-

placed awakened a most lively interest. Al-though highly connected with the magistracy of and still more the conduct of their domestic interests in a manner so absolute, that they returned without the least hesitation with him to the Romish church, so so on as he invited them. Some of them have been, since that time, further off than they were before. These we count among the decided enemies of the evangelical church. Others among them remember the progress which they made in the honolesis of the sound; they remain attached to labor in and out of season throughout the vicinity. Being familiar both with the German and French to labor in and out of season throughout the vicinity. Being familiar both with the German and French

> that period, monthly, is nearly 30,000, and the number of distributors employed nearly 550; but as the city contains about 42,000 families, an additional distribution of about 12,000 tracts will still be necessary to complete the Society's plan, and to ac-complish this about 250 additional distributors are required. The general results of the incipient la-bors of this Society are very encouraging. A wil-lingness to receive the tracts, and a disposition on the part of those visited to enter into conversation upon religious subjects were generally experienced by the visitors. [London Patriot.

THE REV. ROWLAND HILL'S WILL.—The will of the late Rev. Rowland Hill has been proved in the Prerogative Court of Canterbury. The personal ef-fects are sworn to be under 18,0001. One third of the property of the Rev. gentleman is bequeathed to the Rev. Bryan Hill, the brother, and his descendants. He also gives 51. to each of the women resident in the Surrey Chapel Alms House, which, it will be remembered, were founded by him to some years since. Mr. Hill during his life time, proviyears since. Mr. Hill during his life time, provided liberally for all his servants, in addition to which he leaves them 19 guineas each. The residue of the estate, after payment of these and other triffing legacies, is befacathed to the Village Itinerary, or Evangelical Association for the Propagation of the Gospel.

Earls Coine, have recently adopted the principles of free communion. [Congregational Magazine.

CONGREGATIONAL DELEGATES TO AMERICA.—We learn from a letter recently received in this city from London, that the Rev Dr. James of Birmingham, and the Rev. Mr. Blackburn of Pentonville, London don, are the two cleared brethren denominated by the Committee of the Congregational Union as Delegates to Anecica next spring. A third is to be sought for in the person of some layman. [N. Y. Obs.

Sunday in Montevideo.

In the Presbyterian of last week, we find the fol In the Pre-byterian of last week, we find the following extract of a letter from an American seacaptain in Montevideo, to a friend in Philadelphia.
The officers of the American mavy, as a body, are
distinguished for propriety of behaviour and especially in their intercourse with foreigners, for a
high scuse of what is due to the opinions and
feelings of their countrymen. It is with deep regret that we notice the exception referred to in this
letter.

[N. Y. Obs.
"I am tired of this wicked place; placards are now
stuck up through the streets, announcing the play

"I am tired of this wicked place; placards are now stuck up through the streets, aunouncing the play that is to be acted to morrow (Sunday) evening. What would the Christian community of the United States say, if they were to know that a dinner and ball were given on Sunday, the 19th of May, 1833, on board of the American sloop of war Warren, in this harbor? Dancing continued until the ladies got sea sick, from the motion of the ship, when the band left off playing; and the party landed at a late hour of the night. I think such conduct in our public officers, who are representatives of the nation in foreign ports, should be properly noticed in the public prints. The English cry "shame."

MAINE MISSIONARY SOCIETY.-The Report fo the present year (the 26th) published in the Mirror,

The whole number of missionaries employed i 69; and the amount of their labors about 14 years. There have been added to the feeble churches, to which they have ministered about 300 members. A portion of these however, are the fruits of revivals of former years.

er years. There have been settled in the ministry in the State, during the year, 18; and 10 of thes were missionaries of this Society. Five of the number have been settled in places where a stated ministry was never before enjoyed. A little more than half of all the pastors of churches in the State have hen settled within the last 5 years.

For several years past, until the present year, aid has been received from the American Home Missionary Society in sustaining a portion of our signary.

sionary Society, in sustaining a portion of our mis-sionaries. But such a spirit of benevolence has been waked on within this time, that the resolution sionaries. But such a spirit of benevolence has been waked up within this time, that the resolution was adopted, to supply our own wastes; and the Society has been enabled to sustain the missionaries, within its borders; though their number has been increased, and still more the length of the time. of their employment.

Revivals.

LE ROY, N. Y.

Rev. Daniel Newell writes to the Editor of the Rochester Observer, under date of July 14, as fol-

In the work of grace enjoyed the present sessor In the work of grace enjoyed the present in Le Roy, some 200 or more have been brought to see their ruined state by nature, and in the judgment of charity, have recently bowed in submission to the Eternal Prince of Peace. Of this number work from the work of the produced some out from the work of the produced some output from the work of the produced some output from the work of the produced some output from the produced some of the produced s to the Exernal Frince of Feace. Of this number nearly 100 have already come out from the world and united with the Presbyterian church in this vil-lage, and numbers have joined sister churches in this and the neighboring towns.

The last year, previous to May, has been a time of deep disturbance in this church. In the spring some

ep disturbance in this church. In the spring some v of the church sincerely mourned and wept er the desolations of Zion, and felt that they

over the desolations of Zion, and felt that they must die without a revival—and began to take hold on the promises of God like the wrestling patriarch—we will not let thee go until thou bless us.

A series of discourses was preached from this passage, prepare ye the way of the Lord, make his paths straight.' The members of session, consisting of twelve, visited the church, in order to find out and genove "the accuracy thing." A revisal Present tweive, visited the church, in order to find out and remove "the accursed thing." A revival Prayer meeting was appointed—and some few were led to see their doom out of Christ, and some were brought to a knowledge of the truth as it is in Jesus; but nothing was experienced like a revival until a protracted meeting was commenced in this church, and Rev. J. Burchard was invited to assist in the work.

ork. From the commencement of the meeting the Lore From the commencement of the meeting the Lord miled on the effects of his people, and in a few ays scores were found in the inquiry room, of all lasses and ages, from the child and youth to the ray headed sinner of four score years—while daily he proud, hardened and thoughtless were seen owing to the mild sceptre of Christ.

The din of business in our streets, was in a mean

The fin of cusiness in our streets, was in a measure changed for the voice of prayer, and song and thanksgiving to Almighty God.

The first efforts of this meeting were directed to the church, and were designed to lead each and all to examine the foundation of their hope in Christ; to convince the backslider in heart of his awful situation and doom without repentance—and to make the people of God feel that salvation mest come out of Zion. The church were taught the importance one people in conject that salvation mest come out of Zion. The church were taught the importance of enlightened, vigorous faith, and skilful, patient, mighty action, in order to secure the highest glory of God in the salvation of multidudes ready to per-

singers have been taught that they were in their blood and must be born again, or be lost forever— and were urged to fly to Christ Jesus as their only rock of refuge from the gathering storm by an imme-diate and unconditional unrender. In all the preaching and measures God has been placed on the throne, and regarded as a glorious sov-

creign working by his own moral Omnipotence. the case of every conscience—and the sinner taught to regard himself as condemned, and under the penalty and curse of God's law, and without any hope of life, unless he exercise repentance for sin, and faith in our Lord Jesus Christ.

The young converts, so far as it can be ascertain—

ed, appear well, and many of them are determined to take the high standard of the church and labor as

take the nigh standard of the church and labor as well as pray far a perpetual revival.

The scenes of this holy convocation will be among the last that will fade from the memory of those who were present. Our two weeks passed away like one solemn Sabbath.

Salbath the 11th, 52 adults publicly avouched the Lord Jehovah to be their God, and sat down at the communion table, twenty-two of whom received baptism. The work of the Lord still progressed

communion table, twenty-two of whom received baptism. The work of the Lord still progressed with unabated interest, nearly through the week.

The following Sabbath, May 19th, the Lord's supper was again administered, when forty-two were admitted, upon confession of their faith, to the communion; thirty-four of whom received the ordinance of baptism. This was a glorious day to this church, never to be forgotten. The number admitted is ninety-four; and thirteen are propounded for communion; and we hope many more will still come into the city of our God, of which glorious things are spoken. The number who have obtained a hope of eternal life, is between three and four hundred; and we trust the work shall not cease, till all Brockport is converted to the Saviour.

Among those received into the church are a number of men of business, merchants, and men of intellect, ranked among the first in society. An equal proportion alreadyreceived into the church are males, and many of them blooming young men, who promise much to this place and to the world, who will front the battles of Christ, when the hand which pens this will be silent in death. [Western Recorder.

LEXISOTON AND VICINITY, Ky.-We have the pleasure of informing our readers, that an encoura ging state of religious feeling is beginning to mani fest itself in our city. The late severe afflictions "Lutz has neglected nothing, since his return to the Romish church, for engaging his old parishionthe Romish church, for engaging his old parishionthe Romish church, for engaging his old parishionthe leaves them 19 guineas each. The residue of the catter, after payment of these and other trifling lagacies, is bequeathed to the Village Itinerary, or
by order of his superiors that he has done so. At
least may we thus judge, from the precaution he has
taken to bring written testimony from the principals.

Church of Scotland.—The patronage of the
Church of Scotlands at present thus:—Numbis conversation, nor his letters, nor the efforts of
third persons employed for this purpose, have been
able to shake them, and every thing permits us to
hope that they will persevere, so that no one take
they have been tried and purified in
the fire; and though the evangelical church of Carlshald be reduced one third, the reduction is for their
good, for the dross has been separated from the gold.

[VI. Chronicie.]

The late severe afflictions,
the leaves them 19 guineas each. The residue of
the state, after payment of these and other trifling
legacies, is bequeathed to the Village Itinerary, or
Evangelical Association for the Propagation of ine
Cauch of Scotlands.—The patronage of the
Church of Scotlands at present thus:—Numbeen called to endure, seem, in the expressive language of Scripture, to be working out for some, by
the Divine blessing, "an eternal weight of glory."
Like all other judgments from Heaven, on account
of the sins of the people, the only effect upon some
appears to be to render them more daring in their
injury. Upon the far greater proportion of the
church of Scotlands at present thus:—Numbeen called to endure, seem, in the expressive language of Scripture, to be working out for some, by
the Divine blessing, "an eternal weight of glory."
It will all other judgments from Heaven, on account
of the sins of the people, the only effect upon some
appears to be under the state. I

of most criminal apathy and lukewarmness.—But we sincerely hope that we are on the eve of better times. At a sacramental meeting of the First Presbyterian church in this city, which closed on Monday last, thirteen were added to the communion of the church, on examination and public profession of their faith. The meeting was throughout solemn and deeply interesting. The congregations were much larger than they have been on such occasions here for several years. Their appearance brought fresh to our memory some of the gratifying scenes we witnessed in that church during the late revival with which our city was blessed. At a similar meeting, held a few weeks since at the McChord church, several members were also received. We learn, in addition, that pleasing indications of ineased attention to religion is manifested in sever the congregations in this vicinity. [Luminary.

THE WEST .- From what we have seen, in a re-The West.—From what we have seen, in a recent tour through some of the adjoining counties, we believe that while the pestilence has been carrying on the work of death, the spirit of God has been moving upon the hearts of sinners. Where we have travelled men appear to be aroused to a sense of their danger while unconverted; and we believe, that if the Church will do her duty, the heavy judgments with which the citizens of the Vally of the Mississippi have been visited, will be sanctified to the salvation of very many precious souls, and to the advancement of the Redeemer's Kingdom. [Nashville Rec.

Berkshire Co. Mass. - A correspondent inform us that the state of religion is very interesting at this time in Berkshire county. In Sandisfield there have been, as he understood, about fifty hopeful conver-sions; at Lenox about 25, one half of them in a dissions; at Lenox about 25, one half of them in a district school. "I conversed with nine little girls, who think they have given their hearts the Saviour. They spend their recess in a little grove, in prayer. In Pittsfield the work still goes on, and at Hinsdale there have been a few hopeful conversions, and a revival just commenced. It is the Lord's work, and to him be the glory. Christian reader will you not pray for Berkshire county?" [N. Y. Ecangelist.

REVIVALS OF RELIGION. Influence of Intelligence respecting them on missionaries abroad.—The follow-ing extract of a letter from the Sandwich Islands is copied from the Nissionary Herald for the present

It does warm our hearts, and make our burdens seem lighter, even in this distant land, to hear of what God is doing among our friends at home. The dews of heaven that distil on you, do fertilize the hills and vales and even in the deserts of the Sandwich Islands. The rising stations of Waimen, Wailuku, Molokai and Waielua, speak in language which is easily understood, and tell the value of revivals in America. When we receive communications from the Board, and also from the Bible and tions from the Board, and also from the Bible and Tract societies, and see the spirit that is now pervading that happy land, we long to catch it too and breathe it out on these benighted shores. We do even here, see the footstepts of our Lord, and witness indubitable evidence that the Holy Spirit is at work on the hearts and consciences of men. But oh! that we might once witness here what is now so often seen with you—the solemn silence of the conference room—the expressive sigh and penetrating look of the convicted sinner, and the heaven-cheering voice and convicted sinner, and the heaven-cheering voice, and convicted sinner, of those who with ening voice and countenance of those who with en-lightened minds have given themselves away to Christ.

Communications.

For the Boston Recorder SABBATH SCHOOLS.

MR. TRACY .- I have read the remarks of "A Te Ma. 1 RACY.—I have read the remarks of "A Lenerer" in yesterday's Recorder with feelings that I shall not attempt to describe. I was so unprepared to see such a communication in your paper without 'note or comment,' that I feel constrained to notice it myself. I am confident it is calculated to make impressions prejudicial to Sabbath Schools. Infidels and scoffers will sny, aha, aha, so would use have it. I do not understand how "A Teacher." who has "been an understand how "A Teacher," who has "been an advocate for Sabbath Schools ten or twelve years," and with "carnestness and zeal," and with "earnestness and Zeal," from his own account of himself, can say, "that in spite of all the effort which has been expended in this extensive field for human benevolence, very little has been accomplished." He would have it understood, that he is well acquainted with what has been reported as having been "accomplished" in this enterprise.

as having been "accomplished" in this enterprise. But these reports cannot be relied on, for in plain English, "A Teacher" tells us, that "very little has been accomplished."

I received the ninth Report of the S. S. Union yesterday, and read it with great pleasure. It is to me, though probably not to "A Teacher," a most interesting and encouraging document. I felt like exclaiming: What hath God verought! Not less than 20,000 teachers and 30,000 scholars during nine years, have united with the church of Christ. I prepared a potics for this Report less avaging for the S. have united with the church of Christ. I prepared a notice of this Report last evening for the S. S. Visitor. I did not see yesterday's Recorder till to day. After quoting the above statements, I remarked, that probably some who are slow of heart to believe all the glorious things which God has accomplished by means of Sabbath Schools, may consider the number exaggerated; but we give it as our opin-ion, that the statement is short of the truth. Is this a "very little?"
"A Teacher" "is fully convinced, that the public

are deceiving themselves," in regard to the "progress" of this cause. He "could show," were a nuestion to arise, that "in regard to numbers, there nestion to arise, that "In legant to the results as much error," and that in "regard to the interset felt by parents, teachers, and pupils," the error a greater still. I raise the question, and call for proof.

He tells us that Sabbath Schools were never "love-

er" in this country than at present, "in proportion to the means enjoyed of rendering them useful." This is news to me. But shall I take this sweeping assertion, or ask for proof? I received a letter last week written on Monday, from the superintendent of one of our large and flourishing Sabbath Schools, which though a private letter I shall in this connection, take the liberty of making a part of it public: "My own school was never so flourishing in some "My own school was never so flourishing in some respects; but we don't hear the anxious inquiry, What shall I do to be saved? We had present yesterday 423 teachers and scholars. All that is wanted in Boston to redeem their character as laborers in the Sabbath School cause, is just to commence an active, persevering visitation for Sabbath School scholars, to hold their schools but once on each Sabbath, and to hold their schools but once on each Sabbath, and for the churches to enter in earnest as teachers or scholars, and then instead of losing, as your report says, 1,224 scholars and 50 teachers in 4 years, they would show a proportional increase. Our own school on a pleasant Sabbath just 4 years since had present 173, and yesterday 423. All that is wanted is unconquerable perseverence, and humble reliance upon the dwine blessing."

But to return: "A Teacher" tells us that he is "forced to the conclusion, that the interest felt by parents and teachers is vastly less than it has been for years." Now when he says teachers, does he mean the one hundred thousand teachers, all the

an the one hundred thousand teachers.

mean the one hundred thousand teachers, all the teachers in our country, except himself, feel vastly less interest. "Vastly" is a great word.

He gives the reasons which force him to this conclusion. He judges in the first place from his "own observation of pupils." How extensive his observation has been, I know not. But when it is recollected, that there are more than 700,000 pupils, it is difficult to see how one can judge from his "own observation of pupils," that the interest of "parenta and teachers is vastly less." He mentions, it is true, a boy 8 years old, who had been under Sabbath School instruction for some time, very much interested in reading the play of Julius Cesar. But what is one to the whole number? "A Teacher" wishes however "not to be understood as affirming. wishes however " not to be understood as af that all S. scholars are allowed in this kind of reading;" but "he does" mean to affirm, that an indiscriminate perusal of the best collections of Subbath School books which he has ever seen, prepares the

School books, become interested in reading plays, pondent of the Christian Watchma let not this be charged to the books. Some wrest the Scriptures to their destruction; must the Scriptures to their destruction; must the Scriptures to their destruction;

the Scriptures to their destruction; must the Scriptures be proscribed?

That pupils are less punctual, and less attentive to their lessons than formerly, I am confident is far from being universally true.

The second reason for believing "that Sabbath Schools are at a low gils," is "from the testimony of superintendents and teachers, and others" better qualified to judge than himself. I see no need of begging in the testimony of others to back up one who knows "from his own observation of pupils," that "the interest of parents and teachers is vastly less," It would seem from his communication, that he speaks the things which he knows, and testifies the things he has seen, and therefore who can be better qualified to judge than himself?

His third reason is "the absence of parents from Sabbath Schools," "Once" says he, 'y you could observe here and there an anxious parent looking

His third reason is "the absence of parents from Sabbath Schools." "Ouce" says he, 'you could observe here and there an anxious parent looking on while the teachers and pupils were at their work. But where is this at present? You might almost as soon expect to see a Christian parent, who is not a teacher—in an alc-house, as wimessing the Sabbath teacher—in an ale-house, as witnessing the Sabbatt School exercises." As to "the absence of parents School exercises." As to "the absence of parents" no doubt a great many are absent, who ought to be present. But I venture to affirm, there was never a time since Robert Raikes tried to have a Sabbath School, when so many parents were present as this season. They are present too; not as lookers-on, but as learners. Some of our schools embrace one half, or more, of the whole congregation. A plerbut as learners. Some of our schools children half, or more, of the whole congregation. A clergyman from N. H. stated at the General Association at Dorchester a few weeks since, that there were not five men, who belonged to his congregation, that did not attend his Sabbath School. I hardly know a S. School in the country, in which there are not a great-er or less number of Christian parents, and other paer or less number of Christian parents, and other parents too, not merely 'to witness the exercises,' but to study the Scriptures, and learn the mind and will of God. If "A Teacher" could see some of these schools he would beconstrained to thank God and take courage. I am satisfied he would see that there is no resemblance between "an ale-house" and a Sabbath School, as places of resort for Christian parents, and ought not so much as to be named in such a connection.

onnection.

That the interest felt in Sabbath Schools " is vastly less" than it should be, I most freely admit. That the influences of the Holy Spirit, are withheld to the influences of the Holy Spirit, are withheld to such an extent, is deeply to be lamented. There-should be weeping in secret places. Ministers, and churches, and parents, and teachers, should pray without casing. Nothing will be done effectually without the Spirit of God. Instead of complaining without the Spirit of God. Instead of complaining one of another or waiting one for another, let us all arise and build, for it is time. Yes, it is time to seek the Lord till be come and rain righteonsness upon all our Sabbath Schools and make them the glory of all schools, and the joy of the whole earth.

C. Mansu, Secretary of the M. S. S. S. Boston, August 1, 1933.

There are some passages in the above that we could wish were otherwise. Mr. Marsh mistakes the object of " A Teacher," if he supposes it to be any other than he himself would approve. The character of our Sabbath Schools, the tendency of Sabbath School books, &c. are legitimate topics for discussion, and Mr. Marsh cannot be ignorant of the fact that there is much difference of opinion on several points relating to them. He has himself introduced one-whether the schools should meet once or twice a day-in the above communication. We hope that, in their future communications, should they see fit to pursue the subject, the parties will write in such a way as to show that they have con fidence in each other as fellow laborers in the same cause. We certainly have such confidence in both

For the Roston Recorder Original Church of Princeton, Mass.

As notices suited to mislead the public in relation to the original church in this place, have recently been published in the Recorder, it seems but a mat-ter of justice, that a brief sketch of the past history and present situation of this church, should appear in the same paper.

The original church of this town, then, was gath-

ad, Aug. 1764, and consisted of eighteen members.

aring the first three years they were destitute of a

stor. In Sept. 1767 they received for their first

stor Rev. Timothy Fuller. Mr. F.'s ministry was short for those days, and not very successful. Eigh years and about as many months, brought his pas toral connexion with the church to a close.—Afte Mr. F.'s diamission, the shurch, were desting of Mr. F.'s diminission the church to a close,—After Mr. F.'s diminission the church were destitute of a pastor ten years. At length in June, 1786, they obtained for their second pastor, Rev. Thomas Crafts. This man's ministry too, was short, and not, it would seem, instrumental of much good. Four years and nine months measured the pe years and nine months measured the period of its continuance. After Mr. C.'s dismission the church were destitute of a pastor five years. In March 1796 they received for their third pastor Rev. Joseph Russel. Though not a very discriminating preacher, Mr. R. seems to have been tolerably sound in the faith. During his ministry, while nothing like a modern revival of religion was experienced, the number of orthody pious members and the harmony and purity of the church were considerably increased. Mr. R.'s ministry, however, like that of his predecessors, was short. In five years and six months from his ordination he asked and received a dismission. After Mr. R.'s dismission the church, having least destitute this country when the church, having been destitute nine months, obtained June 1802, for their fourth pastor, Rey, James Murdock, During their fourth pastor, Rev. James Murdock. During Mr. M.'s ministry the church experienced [1810] their first revival of religion. This revival, though not extensive, 34 only being added to the church as extensive, 34 only being added to the church as fruits of it, greatly increased both the orthodoxy

and picty of the church.

Mr. M.'s ministry, though not long, was more so than that of either of his predecessors. He was pastor of this church thirteen years and three months, when, being invited to a professorship in the University of Vermont, he asked and received a dismission

After Mr. M.'s dismission the church was destiatter Mr. 3 dismission the church was desti-tute of a pastor four years and eight months. Du-ring this period they were called to pass through a series of as great difficulties and to sustain as heavy trials as have in modern times, fullen to the lot of per-haps any church in New England. One of the causes haps any church in New England. One of the causes of their trials was that of a most unjust, and desperate and then unprecedented attempt on the part of those who were without, to force them to accept a man for their pastor, who, in their jadgment, did not preach the essential and precious doctrines of thegospel. Another cause of the church's trials during the period in question, was the falling off of several members to join in the opposition. But with their trials they experienced many blessings. They were supported and enable to persevere. No sooner were they compelled for the gospel's sake, to leave their former house of worship and dissolve their connexion with opposers, than under the temporary and former house of worship and dissolve their connexion with opposers, than under the temporary and gratuitous labors of faithful good men, they experienced another revival, as the fruits of which forty were added to their number.

In June 1820, the present pastor was ordained. Since that period the church has experienced two revivals, and received an hundred and tecnty-two members.

I may now be permitted to say, I hope, for the in I may now or permute that, notwithstanding the notices they may have seen of the ordination of another man over "the Congregational church in another man over "the Congregational church in Princeton," I am neither dismissed nor in my grave; I but have just entered on the fourteenth year of my ministry, in the continued enjoyment of a good measure of the confidence and affection of one of the most tried and kind churches in the land—the original church in Princeton, Mass., and a Congregational church.

A. PHILLIPS. Princelon, July 26, 1839.

The notices referred to, we presume, are those relating to the late ordination of Mr. Cowles. The inference from the whole is, that there are now two evangelical churches in Princeton. It is to be hoped that they will both find work enough to do, and set themselves excessly and prayerfully shout it, in the spirit of Christian love and in the fear of God.—Editor.

way of offset to the other. He the an extract from a published history of Dedham to show that Mr. Allin, the Huating) who was chosen and the country, it was sometimes the within itself." within itself." Or had he co bridge Platform, Chap, 9. Sec. 4 found the following rule: "In there are no elders, imposition of formed by some of the brethren of the church thereunto. For if the officers, which is the greater, and y stance of the office more (occasian and need so requin ordination, which is the less.

nied now, but inasmuch as the assis boring pastors can now be obtained is on many accounts to be prefe affirmed of the ordinary admitted that lay baptism was valid the baptism of Roger Williams valid in the Watchman can answer these in the manner perfectly satisfactory, he manner perfectly satisfactory is a second secon

ROWDOIN COLLEGE.

MR. EDITOR .- I doubt not your readers u sted in the following extract from a letter ceived from Bowdoin College. Now that delivered from the withering influence of Legislature, we believe its course will be piety and learning. The President is a mar and prayer.

" As an alumnus of Bowdoin College been rejoiced at the decision of Judg restored to us our President. The sta most to a man, and they expr

We commend this College to the p love the prosperity of Zion, that it may no follow the course of Cambridge University the tool of a sect, which, small as it is in co the multitude whose faith is built upon the l spreading infidelity wherever it can make its infi Yours truly, AN INTERESTED OBS

BOSTON RECORDE Wednesday, August 7, 1833 HARVARD UNIVERSITY.

Have you no eyes, Mr. Recorder Do you not see and know that the price Harvard University is more than three times a at any other Institution of the kind in New En early four times as great as at some?

Do you not know that the price of board a

other incidental and contingent expenses are made at any other Institution of the kind?

Why seek then a cause for the asserted declivard in the fact that it is a Unitarian Seminar

We were aware that what is on some e called the "Treasurer's Bill,"--including t library, &c .- is at Harvard \$90 a year, only \$49, at Amherst \$42, at Bow Dartmouth \$38, and so on of other N ges; and that there is considerable di other items of expense. And who can b as not to see the propriety of these high c tuition, &c. For what else was Harv ally endowed, but that there might be making these charges so high as to drive possible all but the rich to other Colle was ever so foolish as to think of end the purpose of making good advantag to youth in moderate circumstances! not know that the individual benefact vard, and the good people of the Co a body, intended to build up, by their as an institution on the truly republican accommodating chiefly those who can well! As for the sons of our farmers -such endowments are not needed comodation; they ought to abide by their fathers handle; or if they will be as to aspire to literary and profession they shall not have the benefit of this without smarting for it: they shall be heart's content! How evident that the increase of funds! At Andove regard their endowments as a reason

ing anything for tuition; but they are Ca Such being the case, and the Unitarian only class of people in the United States able, or at least who are both able and w be at this extra expense in order to secure sons the best advantages for education,dent it is that we ought, in all humility, to edge the unreasonableness and injustice of that we may have said about the sectari ter of this rich and cherished favorite of the mon wealth!

FROM OUR CORRESPONDENT. PRINCETON, N. J., JULY 2

The College of New Jersey, village, has always been connected, in m interesting associations. It is one of th country. It owes its origin to that s which amounted almost to a passion in our fathers, to provide for the mutua religion and learning. It is the institu herished in its infancy, by the noble cher and Dickinson and Burr. It is the God has frequently manifested himself convert and purify those whom he was his service. Hardly any institution in been more favored of heaven in this resp exerted a commanding influence on the the country. It has sent out its full pr powerful talent, both for the Church and umbers among its children, the names of Madison, Monroe, Bayard, Harper, Re the second President Edwards, Blair, P. Ewing, and other illustrious men, both l

criminate perusal of the best collections of Sabbath School books which he has ever seen, prepares the mind to feel the want "of such excitement;" that is, the reading of the best of Sabbath School books creates in those thatread them, a thirst for such plays as "Julius Cæsar" or "As you like it." Didl bein the should be 50,000 pieces of silver, the price of them should be 50,000 pieces of silver, the price of the magical books burnt at Ephesus.

I am free to admit, that there have been Sabbath School books burnt at regular Sabbath School books burnt at regular Sabbath School books published a free to admit, that there have been Sabbath School books published a free to admit, that there have been published. It is the burying-ground, a few rods west of the best collections of the Presidence of

r than to be magnificent in royal cemeteries? In the chapel of the College, ashington in his military dre first ever taken of him. A entioned in regard to this of Princeton, in 1777, a pa ok refuge in the College buil e up in the rear of the b A ball entered the chapel dislodged it from its fra aterially. In the philosophical room

rery made by Rittenhouse ted by him to the College, mechanism, and is said pted to its purposes. The motions to be someti ver, as nearly according enly bodies as possible. tion of wheel-work. W tion there are three inde of the day, the day of th ering to that situation ch is there represented, The College library con

mes, and the libraries societies, four thousa aluable mineralogical a a museum of natural hi the founder of the muser ve been already expended, for its enlargement and a few minutes in the th great satisfaction. The he specimens in each de scellent taste. In the a magnet made by Prof. ed, will raise a weight of the whole number of su double the number A new building of s

nodation of students, in length, thirty six in I ght. Board is furnish students preparing for dollar a week, e Theological Semi ch is also in a flourishin s are Drs. Alexander

ge. Mr. Joseph A. Ale ofessor, has been app He is now in Germa have been commend e institution. very deep interest is fel

in the Quaker law ca The question is main onsidered the origina ch are the seceders, the o al body, fall? It was odox in the supreme c was made by the Hiel consisting of the Gover bers of Quakers are in

DISCUSS

Very tr

ome men a Journal of ed, would be among the wspapers. The Journalist any body into every topic te justly the reasonings, when the disputants seem out not only the fullaciesth would thus give a philosop th and error, throughout He would show the com weapons used by the frie w light on the whole a cuting a warfare against ig may be a department of in given too little attention. ered at all in this respect, ought was suggested, jus lournal, on a discussion on in France. Here is part
MARRIAGE OF CATH

pose some stranger, an , should on his arrival

first time that we we

of the priests; wou naturally conclude tha were petitioning, like lowed to marry and sti the French priests acknowledge ess the obligation to c ebrand; they doubtless fi hey make not the least oo, that they regard i , for they oppose with on of this discipline: y or wish to marry; the tood. What then—ask t his mistake,—what do of priests that you talk arriage of priests is ju ing man of twenty to rience usually attain bey are in the seminaries which pictures to hin as the ne plus ultra of ng man hears his hish oly orders, pronounce ninistros Christi, este on, or rather approves ought. But, a few hs, gone by, the yout oister to live among e a rash promise; and tter to renounce the pade wretched by its c gences. So he throw es, as they say; looks a t with whom to enjoy to ic fireside; and present officer to conclude the a cruel disappoin

priest," says his Hon t, I am a citizen .- " riests; we cannot regar -What, if I renounce a ; if, instead of celebra ant, a clerk, a meel ey the laws, discharge like other citizens; ne of citizen, and shall tionary,-like a wre riest, I tell you."—Wha forth against me her spir ounnuicate me; she h duty perhaps; and it is ement without a n

what passes in the bo

DER

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Initarians being to ted States whom

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JULY 25, 1833.

of the oldest in

to secure for

ade by Rittenhouse, and which was preby him to the College, It is an elegant piece chanism, and is said to be remarkably well ed to its purposes. The balls representing the s, are made to move in elliptical orbits, and ations to be sometimes swifter, sometimes as nearly according to the true law of the aly bodies as possible, without too great comof wheel-work. When the machine is put on there are three indexes which point out the of the day, the day of the month, and the year ering to that situation of the heavenly bodies h is there represented, and so continually for a of five thousand years, either forwards or

than to be magnificently entombed in abbeys

ned in regard to this painting. At the bat-necton, in 1777, a part of the British troops

e up in the rear of the building and fired upon A ball entered the chapel, struck the painting,

slodged it from its frame, without injuring it

The College library contains seven thousand nes, and the libraries belonging to the litsocieties, four thousand. The college has hable mineralogical and chemical apparatus, nuseum of natural history. Dr. Elias Boudihe founder of the museum, upon which \$15,000 een already expended, made provision in his for its enlargement and preservation: We great satisfaction. The various departments. the specimens in each department, are arranged excellent taste. In the philosophical room we a magnet made by Prof. Henry, which, it is sup-

The whole number of students in the college, is A new building of stone is erectting for the odation of students, one hundred and twelve length, thirty six in breadth, and four stories ht. Board is furnished to all indigent and udents preparing for the Christian ministry dollar a week.

Theological Seminary of the Presbyterian s also in a flourishing condition. The Pro-are Drs. Alexander and Miller, and Mr. Mr. Joseph A. Alexander, second son of ssor, has been appointed assistant instruc-He is now in Germany. He is said to be a nen of uncommon acquirements. Preparahave been commenced for building a chapel

deep interest is felt throughout this whole a the Quaker law case, now on trial in Trees-The question is mainly theological:-which is sidered the original body of Quakers, and are the seceders, the orthodox or the Hicksites, which does the property belonging to the body, fall? It was decided in favor of the ox in the supreme court, from which an apmade by the Hicksites to the court of Eristing of the Governor and Council, Great s of Quakers are in attendance from Philaand the surrounding regions.

Very truly yours, of Arlington has, if we mistake not, a portrait of then about the time of Braddock's defeat.—ED.

en a Journal of Discussions, properly con would be among the most interesting and profitable spapers. The Journalist should be able to see as body into every topic that comes up, and to ap te justly the reasonings, the prejudices, and the feel-both sides,—to understand the principles involved, that co n the disputants seem ignorant of them, and to ut not only the failacies themselves but their sources. gid thus give a philosophical history of the develats of thought and feeling, the progress and decline and error, throughout the wide world of human le would show the comparative efficacy of the vacapons used by the friends and the enemies of truth, light on the whole array of ways and means for ing a warfare against ignorance and sin .-- Possibly a department of intelligence to which editors ven too little attention. Whether our course will ed at all in this respect, we cannot at present tell. ought was suggested, just now, by an article in a nal, on a discussion that is attracting some at in France. Here is part of it.

MARRIAGE OF CATHOLIC PRIESTS.

some stranger, an honest German for it should on his arrival among us, hear it said ne first time that we were discussing the marof the priests: would be not at once and naturally conclude that certain of the Catholic wed to marry and still continue in the dis-Clerical duties? Not at all-he is answer-French priests acknowledge with all subm ss the obligation to celibacy established by and; they doubtless find it a very easy matter, ey make not the least complaint of it; it is evi-, that they regard it as edifying and useful r they oppose with all their power any modof this discipline; so that our priests never or wish to marry; the thing is perfectly unstood. What then—asks our German, chagrin-at his mistake,—what do you mean by this marof priests that you talk of? Oh, what we call rriage of priests is just this: An individualing man of twenty two, for instance, with the ience usually attained at that age, instructed y are in the seminaries, glowing with zeal, urgon by his parents and perhaps also by his own which pictures to him a cantonal presbyteras the ne plus ultra of mortal ambition; such a ng man hears his hishop, before admitting him holy orders, pronounce the words, Casti, sicut ministros Christi, estole. He assumes the obon, or rather approves the advice, without furthought. But, a few years, or perhaps a few the, gone by, the youth, having emerged from oister to live among men, finds that he has de a rash promise; and by and by comes to think ster to renounce the priesthood than to lead a made wretched by its conflicts or criminal by its nces. So he throws his cassock among the es, as they say; looks around for one of kindred ith whom to enjoy the pleasures of the doc fireside; and presents himself before the proofficer to conclude the marriage contract. But a cruel disappointment awaits him. "You priest," says his Honor .- No, I am an ex-, I am a citizen .- " We know nothing about ts; we cannot regard you as a citizen mere-

-What, if I renounce all my ecclesiastical func-

if, instead of celebrating mass, I become a

hant, a clerk, a mechanic-no matter what; if bey the laws, discharge my civil duties, pay my s, like other citizens; shall I yet be denied the

of citizen, and shall you treat me,—you, a civ-nctionary,—like a wretched slave!—"You are

est, I tell you."-What then? let the church

forth against me her spiritual arm; let the church municate me; she has a right to do it; it is

duty perhaps; and it is my duty to submit to her isement without a murmur; but you-a civil

rate, how come you to have any thing to do with what passes in the bosom of the church? Who

in an unadorned village burying place, | gave you a commission to meddle with these family quarrels?-" I tell you again, and a thousand time over, you are a priest."-But where do you find the te chapel of the College, there is a portrait of civil law to justify you in your pretensions to regard agton in his military dress, which is said to be me forever as a priest? for allow me to say that it stever taken of him. A rather interesting fact would be the height of absurdity for you, a temporal magistrate, to appeal to a religious law, as might be ne whose duty it is to maintan order in ge in the College building. The Americans spiritual things; refer me, therefore, to the article of the Code that is applicable to my case, " But then--Well! ask the royal court, the court of cassation and the publisher of the circulars of Mons. the Keeper of the Seals; it is not my business to give you reasons for my conduct, and I must request you to

be gone out of my office!" Such is the question: shall a man once a pries be regarded in law as a priest for life, in spite of himself? After becoming an ex-priest in will and in deed, can he not be so in law? May he engage in any kind of business or employment that circumstances or fancy may suggest, - may be enter into any other imaginable sort of engagement, and yet must be be forbidden to contract that of marriage? And shall this refusal be valid, although based, not on any explicit and positive law, but on I know not what considerations, good or bad, of a religious, political, historical, and diplomatic nature?

· Close Communion Unscriptural.

In reply to the remarks on this subject which we lately copied from Prof. Pond's work, R. A. C. in the Watchman, says:

We do not assert that the error (as we believe it to be) of our Pedo-baptist brethren is so great, that we must punish them for it, by cutting them off from our communion; but that it is of such a kind that we cancommunion; but that it is of such a kind that we cannot commune with them. The Pedo-baptist, I presume, does not decline communing with his Christian brother, who declines being either sprinkled or immersed, on the ground that he believes that brother to be in a greater error than the Methodist or Episcopalian, with whom he does commune, but on the ground that the error is of such a nature that it tends to destroy church order, and do away one of the ordinances instituted by the Great Hend of the church. It is not the greatness of his error, but the kind, that closes the does of the church against him. Such is

will raise a weight of 3,000 pounds.
will raise a weight of 3,000 pounds.
whole number of students in the college, is
suble the number on the ground three years
we that closes the door of the clurch of the church. Such is
the case with the Baptist and the Pedo-baptist."
"If restricted communion is unscriptural, it appears to
me that it must be so, either because baptism is not a me that it must be so, either because baptism is not a pre-requisite to communion, or because immersion is not the only mode of baptism. If the former of these is the truth, why do Pedo-baptists require baptism before communion? If the latter, let Baptists only be convinced that sprinkling is baptism, and they will, with pleasure, give up restricted communion. If there is any other ground on which it can be proved to be unscriptural, let that ground be taken. But declamation about debarring others from our communion on account of a trifling error, amounts to nothing; for, as I trust, I have already shown, it is not the greatness of the error that determines the point. "Professor Pond's repuly to these remarks is given in

Professor Pond's reply to these remarks is given in a passage quoted by us in our first notice of this subject. He says that Pedobaptists do not exclude from the Lord's Table, under all circumstances, those whom they regard as unbaptised. "Were a person" he remarks, " to request communion with us, who professed to love and prize the ordinance of Bapn; who sincerely thought he had been baptized; and who give evidence of being prepared to enjoy spiritual communion with Christ; we should certainy admit him, although we might regard his baptism as a pullity." And such cases, he goes on to observe. not unfrequetly occur in our churches at the present The question is between the individual and his Master. If he seriously and conscientiously believes that he has been baptized, who shall assume the responsibility of denving him the rights of discipleship, to which he is acknowledged to show himelf in every other respect entitled? Supposing, therefore, baptism to be an indispensable pre-requsite to admission to the Lord's Table, and immersion of believers to be the only baptism, still, on Prof. P.'s principles,-and we cannot discover any want

dness in them,-close communion is wrong. The difference, on this point, between Baptist and Pedobaptists is, simply, that the former assume the right to judge authoritatively for a brother's conscience in this matter,—while the latter maintain that conscience must be left free, since it is to his own Master that every one standeth or falleth.

The argument of Prof. Pond, therefore, for any for any thing that we can see, remains valid against R. A. C.'s objections thus far; and can be overthrown only by first pointing out some passage in the word of God, which authorizes the exclusion of real Christians from the Lord's Table on account of some kind or degree of error, and then showing that Pedolaptist errors respecting baptism are of that kind or degree. R. A. C. would oblige us by adducing his proofs from the Bible.

The Richmond Religious Herald informs us that the work from which we quoted what we supposed to be an appeal to party feeling in support of communion, is not by Andrew Fuller, but by his son G. Fuller, a member of Robert Hall's close communion church at Bristol. We took the quotation at second hand. The Herald thinks that as Mr. H. was also pastor of an open communion church in Bristol, were petitioning, like those of Germany, to Mr. Fuller judged of the influence of its practice from personal observation. - The Watchman has not vet favored us with its views on the question whether the Baptist churches do in fact depend for their of the Committee for the ensuing year. existence, as such, on the practice of close commun-

> A correspondent of the Watchman, whose evident candor gains, as a matter of course, respectful consideration for whatever he may say, thinks we misunderstood Fuller. He says:

The ground which Fuller took was, that it is the duty of The ground which Fuller took was, that it is the duty of the Baptists to preserve the ordinances of the Gospel according to the apostolic practice, and that if Baptists did not so preserve them, they would not be preserved, inasmuch as, according to his views, there was no other denomination, by which the apostolic practice was, in this respect, maintained. His appeal therefore was not to party-spirit, but to the desire of keeping the ordinances of Christ unaltered. He did not mean to say of open commanion, "If it prevails, it will destroy our party," but, "if it prevails, it will destroy our party," but, "if it prevails, it will do away the practice of administering the ordinance of baptism in the way practised by the apostles." If such was his meaning, does he deserve censure?—He may have erred in opinion; but that is not the question. The question is, Did he appeal to party spirit, or to the love of Bible principles and Bible deserve censure?—He may have erred in opinion; but that is not the question. The question is, Did he uppea to party spirit, or to the love of Bible principles and Bible principles.

specting baptism can be kept up among Christians only by the existence of a denomination so exclusive as to refuse to commune with other believers. The existence of Baptist churches, and the power of truth exerted through their teaching and example, would be insufficient. To us this would be very strong presumptive evidence against the Apostolicity of the practice. R. A. C. however, does not say that he agrees with Fuller.

THE IDEA OF RIGHT.

The Vermont Chronicle comments thus on the comm ication of our correspondent H. W.

mication of our correspondent H. W.

Wherein does H. W. whose article we have copied from the Boston Recorder, differ from us? Is not the idea of seeking the general good, or of seeking the general good, or of seeking the general good or seeking the general good or seeking the general good to the universe is right, and that nothing at variance with such a desire is right, in other words, that the ideal law of benevolence is binding upon us.

The difference, if we understand it, is this;—We believe that the expression—seeking the general good is right—means something more than the expressions have exactly the same meaning. If this is the point of difference, we are ready to submit the case to every man, to decide for himself. If it is not, we will thank H. W. to point it out more plainly.

Agreeably to a vote passed at the last meeting, the North Suffels Association of Ministers will meet at the house of the Rev. No. Nehemish Adams, in Cambridge, on Tuesday, the 13th inst. at 9 o'clock, A. M.

For e ign.

London dates are to June 24.

State of Parties in England.

A correspondent of the Journal of Commerce under date of London June 22d, says:

Excitement is on the increase. Every day is adding to the feverish state of the public mind, any, every hour, and many are looking on with fear and trembling. The minimum proper than the expressions have exactly the same meaning. If this is the point of difference, we are ready to submit the case to every man, to decide for himself. If it is not, we will thank H. W. to point it out more plainly.

RUTGERS COLLEGE.-Con degree of A. B. was conferred on 22; A. M. 18; D. D. Rev. John Gosman of Kingston, N. Y., and Rev. Joseph M'Carrel of Newburg, N. Y., Professor of Theology in the Associate Reformed Theol. Seminary.

UNION COLLEGE, -- Commencement July 24. Degrees unferred, A. B. 70; A. M. 14, D. D. Rev. B. T. Welch and Rev. Isaac Ferris of Albany, Rev. Francis L. Hawkes of New York, and Rev. J. L. Graham of North Carolina. The Oration before the Phi Beta Kappa, the preceding day, was by Professor Joslin. Hon. Ambrose Spencer was elect-

On the morning of Commencement day, a member of the senior class who was to have taken part in the exercises, was drowned while bathing in the Mohawk. A coradent of the N. Y. Observer says:

respondent of the N. Y. Observer says:

When his turn came in the order of exercises, the President rose and remarked that W. Dake was to have spoken the Hebrew oration, a youth of promising Italents, a time scholar, and bearing a high moral and religious character, but God had by a solemn providence this morning called him to his last account. He then called for music, when the affecting words were sung: "I heard a voice when the affecting words were sung: "I heard a voice say, Write, Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them." Subsequently there were several allusions to it by the speakers. When the entitled "Five Minutes" and "Mental Electricity entitled "Five Minutes" and "Mental Electricity" were to have been spoken, the President said that these pieces had been prepared to amuse the audience, but the authors wished to be excused from speaking them; the death of a beloved classmate having struck a chord in their bosoms, which refused to respond to any but notes of woe. In his closing prayer, the President, after expressing thanks for the bright example the young man had exhibited, and the hope his friends had in his death, implored that his classified in the property of the p

the hope his friends had in its death, imported that he classmates might profit by this solemn lesson given them, just as they were entering into the busy scenes of life.

The speakers each wore a weed on the left arm, which constantly reminded the audience of the melancholy event WASHINGTON COLLEGE, HABTFORD, CT .-- Annu

al Commencement on the 1st. inst. Degrees conferred—A. B. 13; A. M. 14; D. D. Rt. Rev. Bishop Doane of New Jersey, and Rev. President Humphrey's of St. John's College, Annapolis, Md. AMHERST COLLEGE.—The exercises at the late sum

ner exhibition. July 31, were as follows:

1. English Translation. Extract from Fenelon. D. L. Adams, Mont Vernon, N. H.
2. Essay. Intrepidity of character. A. Sanderson, Deerfield. eerfield.
3. Discussion. Fashion: its influence upon Society.
b. GOULD, South Hadley. N. M. DEXTER, Plympton.
4. English Translation. Sallust's Oration against Cice-

M. BLAKE, Franklin Our benevolent institutions. H. Monse.

awbury.

6. Disputation. Are the modern facilities for acquiring fluence greater than the ancient? J. Winn, Walthourille, Ga. W. Williams, Goshen.

7. Greek Dialogue. A scene from the 'Vespers of Parmo.' W. G. Howard, Newburyport. W. H. Platt, bwego, N. Y. J. Field, Jr. Boston.

8. Oration. Efficacy of public opinion. L. W. Tapaks. Boston.

8. Oration. Efficacy of public opinion. L. W. Tap-ran, Boston.

9. Disputation. Is the matter or manner most worthy of the orator's special attention? J. P. Terry, Enfield, Conn. A. Clark, Conway.

10. Latin Dialogue. Iago and Othello. G. Leeds, Dorchester. L. Miller, Williamsburg.

11. Oration. Our country's influence. C. B. Adams,

Williams College Commencement .- The ed ment at this college was formerly on the first Wednesday in September, but the time has been changed to the third Wednesday in August, and it will be on that day this it will be on that day this The third Wednesday of ar, and in years to come. The

The Rev. Dr. Popkin has resigned the office of Greek fessor in Harvard College.

Hamilton College, says the Albany Daily Advertiser, is ow restored to its early vigor and prospective utility. The resent number of students is 93, and the graduates are

Virgil Maxey of Washington City, Solicitor of the Treasury, has accepted the appointment of Orator for the es-suing anniversary of the Rhode Island Alpha of the Phi Beta Kappa Society in Brown University.

ecome the property of the Maine Missionary Society, and now appears on a larger sheet and with new and handsome type. It is still to be edited by Mr. Cummings. Under these auspices it ought to reeive such support as to make it very profitable the society, and to exert a powerful influence in every many editors ready to echo the following language males. Mr. Buxton said:

We very much need, and so does the public, some vig We very much need, and so does the public, some vig-orous correspondents, with ardent hearts, who can tell from their own experience as well as from the scriptures, of the attributes and works which render the Saviour pre-cious—of the offices and operations of the Holy Spirit, and their influence upon human character and conduct. Urge whatever topics we may beside, the Redeemer's love is after all, the theme which moves and melts the heart, and constrains to vigorous exertion in his service.

of our readers have permitted the Prospectus of this promised Magazine, published in our advertising tions u columns, to escape their notice. The gentlemen concerned in it are already favorites of the pullic in the very department of literary labor to which

At the annual meeting of the Calcutta Church Missionary Association in February last, Krishna public discussion of the Colonization Society in London, and the latter had declined meeting him in that manner. Mohun Bonerja took part in the proceedings, and Mohesh Chunder Ghose was appointed one

For the Boston Re Lowell Observer the propriety of letting his readers know what the General Association did on the subject of moral reform? They have been told so much about what was said that Mr. Cresson refused a challenge to public discusnot done, that they will hardly be apt to do the Associa- sion: tion justice as the matter now stands in his columns.

We are very much obliged to "K." for the inhe gives us, and shall endeavor to avail ourselves of it on some proper occasion.

Published weekly at the office of the Boston Recorder.

Price One Dollar a year—six copies for five dollars.

CONTENTS OF No. 12.—The Library.—Narrative.

"She hath done what she could."—Natural History.

The Crocodile.—Sabbath School. Letter to Sabbath School Children.—The Nursery. Why rise so early?

Perham the Distars Recogning. "The Boston." that is not the question. The question is, Did he appeal to party spirit, or to the love of Bible principles and Bible practices?

The ground taken by Fuller then, according to this exposition, is, that the Apostolic practice reconstitution is that the Apostolic practice reconstitution is the Apostolic practice reconstitution in the Apostolic practice reconstitution is the Apostolic practice reconstitution in the Apostolic practice reconstitution is the Apostolic practice reconstitution in the Apostolic practice reconstitution is the Apostolic practice reconstitution in the Apostolic practice reconstitution is the Apostolic practice reconstitution in the Apostolic practice reconstitution is the Apostolic practice reconstitution in the Apostolic practice reconstitution in the Apostolic practice reconstitution is the Apostolic practice reconstitution in the Apostolic practice reconstitution in the Apostolic practice reconstitution is the Apostolic practice reconstitution in the Apostolic practice reconstitution in the Apostolic practice reconstitution is the Apostolic practice reconstitution in the Apostolic practice reconstitut

ECCLESIASTICAL.

Rev. R. H. NEALE, of the Newton Theological Institution, become the recent repeated invitation of the South Baptharch and Society in Boston, to become their passor.

The Rev. Daniel Crossy of Conway, in this State, whateral relation to the Church and Society in that town in Ordained by the 2d Presbytery of Philadelphia, July 21, Rev. James R. Echand, as a missionary. Mr. E. expected to have sailed for Ceylon with the late reinforcement.

Agreeably to a vote passed at the last meeting, the North Suf-ik Association of Ministers will meet at the house of the Rev. themish Adums, in Cambridge, on Tuesday, the 13th inst. at Pricek, A. M.

sure, and he is reported to have hinted, in very plain language, his opinions on the subject. The tories are aware of this, for he is so surrounded by them, that he might be said, to be almost guided by them; and as they therefore know his determination, they use every endeavor to atrengthen him in his resolves. They rely greatly on his firmness, and are disposed to put it to the test.

Their Lordships will not have long to wait for the grand measure, which is to waft the Tories into power, the trish Church Bill. Lord Althorp is pelling it forward in the Commons, and it is expected to reach the Lords in about a week. Then will come the tug of war. It will be a most awful period, if that which is anticipated takes place. The Tory papers say that Earl Grey's resignation will be accepted, that the Buke of Wellington will return to office, and that the troops can be depended on. But what says the Times? The moment that a Tory administration shall be formed, a bill must be sent from the Commons to the Lords, disbanding the guards, and dismissing the whole of the standing army now in England! The two parties are exceedingly anxions for a collision, but the radicals look on with an eye to the spoils. They are flattering the Tories, quie indignant at the idea of a creation of Peers, loud in their cry against the Whigs, and fierce in their opposition to them. They appear anxious to drive the Tories to perform some act that would good the people to a revolution; that is their only hope and desire, and they think that the Tories would soon do so if they were again reinstated in power. It is for this reason that the Radicals have nunted with the Conservatives. While all this is going on, the public so-curities have been affected by the panic. Consols have fallen four per cent, in as many days! All the monied interest appear dreadfully alarmed—especially connected with foreign loans.

Another correspondent of the same paper, says:

A fearful crisis is hastening on in the political history of this country. It is to be a stru

slavery may indeed be said to be settled. The slaves will be liberated and the planters receive ample remuneration, and both slave-owners and emancipationists, if not entirely satisfied, are at least quiet. What then can give cause for alarm or anxiety? Let us see. Although the two houses of Parliament have appeared to move on in their usual harmony hitherto, it is only because no stirring question of reform has come directly before them. It is not that the minds of the Tories have assimilated themselves to these of the Wijerstein english to expend the complex of the second to the same transfer to the second to the second to the same transfer to the second to the se selves to those of the Whigs-that no collision has occur-red. The Tories are *Tories still*, and reformers are as decided in their principles as they ever were, and more

The Irish Church Reform Bill is now gradually find-The Irish Church Reform Bill is now gradually finding its way through the Commons and will soon go to the Lords. Now then comes the tug of war. On rush the Lords Spiritual and Temporal and refuse to pass the bill even in a modified form. This is almost certain—and it is just as certain that the present ministry will resign their places. Our noble Duke will again be called to form a new cabinet, placing himself at its head. If he is so fortunate as to hatch up a phantom and call it the ministry, he may do so; but he assured no Tory Ministry with this old despot for its leader can remain in office twenty-four hours. The day has gone by for him and his party to rale, though their infatuation leads them to think that they can still oblige the "sovereign people" to do as they will.

This crissis, I repeat, is at hand. It will be well for the Tories if they do not come off third best. They will lead

they do not lose their heads.

I stood at the gate of Apsley House on Tuesday evening when the King's carriage drove up. It was the celebration of the battle of Waterloo, and the Duke gave a great dinner. The King was hissed by the populace, and the Open was treated in a similar manner while we

many of the newspapers—it originated we believe, in Liverpool, with the accurate Mr. Garrison—about an Anti-slavery petition signed by 800,000 females. A London

dated May 31st, the number of petitions presented to Par-liament, praying for the immediate and entire abolition of slavery, is 4,710, signed by 1,234,017 persons.

The signatures to four of the petitions presented on the 19th of May amounted to 364,000, and there were more than 400 other petitions presented on that day. About 300 were presented the day before, when Lord Seffield said that he had already presented 2,000. Many of these were signed by their thousands, and not a few by their tens of thousands. There is no room, therefore, for the 800,000 names mentioned by Mr. G. The most numerceive such support as to make it very profitable to the society, and to exert a powerful influence in every nook and corner of the State. There are a good in the Commons. It centained the mames of 179,000 fe-

This petition was not in contemptation ten days ago, and all that had been done since was to signify that such a petition was in preparation in London, and the signatures had been sent up without solicitation from all parts of the had been sent up without solicitation from an parts of kingdom. The only difficulty he felt was how to ge into the House, for he really did not know how it c be conveyed in. The hon, member then relieved, soon appeared, assisted by three other hon, gentier almost borne down by the weight of the enormous m

We find the above in the newspapers, without credit. It does tell the whole truth. We have, in a London paper, a full report of a meeting in that city where Mr. G. appeared as Lecturer, but was interrupted several times by the chairman Would it not be well to suggest to the Editor of the (his friend Mr. Cropper of Liverpool) and others, in consequence of statements bearing hard on Mr. Cresson (who was present) and other friends of Colonization. It was

> Mr. Cresson's Friend - He did not refuse the chal-Mr. Cresson's Friend.—He did not refuse the chal-lenge to discussion; it was not refused by him, but he referred it to two friends, who advised him not to do it, and I was one who gave him that advice; because we thought that no good could result from a public meeting until there had been a private one, which was refused. He shrinks not from public discussion.
>
> The Lecturer.—I came over to this country as the agent of the New England Anti-Slavery Society. As soon as I ascertained that Elliot Cresson was in London, I seat him a letter containing my propositions concerning that

him a letter containing my propositions concerning to Society, declaring that it was full of all deception, and to he, as its agent, was abusing the confidence of the British people; and inviting him to meet me in public debate, as I had to do with him as the official agent of that Society, as a public man, and there was no occasion to meet him private. There was no pledge given that there should be a public debate if I would see him first in private. I have nothing to do with any such kind of shufflirg.

The meeting was called by Mr. G.'s friends, and the report before us evidently prepared by a friendly hand.

SCCRET TRIBUNAL,-The late French papers cotain a curious account of a secret tribunal formed by the more violent among the Italian refugees who are collected in a village in the department of the Aveyron. It seems to be intended to advance the cause of freedom, and for that purpose, administers severe punishment on those who though not members, act in opposition to its views. On though not members, act in opposition to its views. One of the refugees, in 1831, was severely wounded in the street, but no discovery was unde of the nathor of the nutrage, until a copy was by some means obtained of the judgment of the secret tribunal; by which the wounded person, in consequence of the publication of a libel against person, in consequence of the publication of a libel against the Society, and as being a partisan of the Papal Government, was doomed to suffer death. Judicial proceedings were in consequence instituted against six of the refugees who were supposed to be concerned in the attack, and they were sentenced to solitary confinement for the term of six years. On the following day, the individual previously wounded, was assassinated. Associations of this sort have been found to exist in Greece, Poland and Germany, and, being composed in general of individuals, whose violence and enthasiasm amount almost to insanity, have brought reproach upon the cause of freedom.

SLAVERY.—It appears, says the N. Y. Daily Advertiser, that the example of Great Britain, in adopting measures for the abolition of slavery in her colonial dependencies was beginning to produce its effect in France. The subject was alluded to in a debate on the 11th of June, in which M. Salverte said:—"Let us undertake to insitute the English, who, in their Parliament, are at this anoment giving a noble example of Philanthropy;" and Mr. Charles Dupin, reand Mr. Charles Dupin

this experiment may be under the grave responsibility of the government which proposes it. We form wishes that it may be fortunate, and that humanity may have reason only to appland. I dare assert, that if it succeed, the Freuch Government will hasten to profit by it, and even to do better things still, if the means can be found.

Domestie.

Boston, August 2, 1833. To the Mayor of the City of Boston

Sir: The undersigned committee of Physicians of the city of Boston, being convened in consequence of a com-nunication received from you, ask leave through the me-dium of the city government, to warn their fellow citizens seases are eating too freely, eating impreper substant and unusual exposure to cold and moisture. We resp case. To avoid misconceptions on a sub to health, we wish to have it understood that ripe fruits and whole JOHN C. WARREN

BENJ. SHURTLEFF. GEO. HAYWARD, GEO. C. SHATTUCK.

CHOLERA AT CINCINNATI AND THE WEST. Cincinnati, July 26.—Cases of Cholera have been multiplied in our city, within the last week. Several persons of extensive usefulness have fallen its victims, and some cases given somewhat of an adventitious character to its rava-ges. Nevertheless, it has assumed, to a certain extent, an epidemic character. From the list of interments published to day it will be seen that from Taesday night, the 16th

city was then undoubtedly greater than it is new, so that, independent of cholera, it is evident that there is more prevalent disease than usual. Billious fever and diseases incident to children, prevail in rather malignant character.

Cases of cholera continue to occur all through the Mississippi valley. Billious diseases also manifest themsplves. Upon a general review, cholera is supposed to be abating, but whilst it has performed its affairs in the more dense. but whilst it has performed its affairs in the more populations, it is still busily employed among the sparse. There yet remains a vast territory where neede no visit, and into which it is gradually extend

THE FAR WEST.—The St. Louis Republican of the 16th inst. says that famine—a calamity more decadful than the cholera—threatens the inhabitants of the immense region of the Upper Missouri. No buffale had appeared upon the plains of that country during the past spring; and the Indians, in the thriftless economy which governs them all times, were, in consequence, destitute of the means of subsistence. Even the traders were compelled to subsist on Buffalo tongues, (obtained during a preceding season.) and corn, and the voyagears had not this fare allowed to them. No one has, we believe, pretended to account for the disappearance of the inumense herds of buffalo which covered those regions. It was observed, by persons who were in the Assimboine, and who have been in the habit of navigating the Missouri, that points at which vast numbers of buffalo had always been known to herd, were deserted, or but a single one now and then seen.

Randolph's papers have been ransacked, and that no will of a later date has been found.—The public curiosty has been so much excited upon this subject, that we may be excused for noticing the present state of the facts, as we

Judge Leigh is said to have in his possession, two Wills in Mr. R.'s handwriting—the first is dated in January 1822; the second in March 1832.

The 1st directs his slaves to be manumitted, and makes provision for their maintenance, and we believe removal under the superintendance of Bishop Meade, and of Francis Key, Esq.—and bequeathes the residuum of his estate to Judge Leigh. This Will is said to have been subsequently "cancelled" by Mr. R. and his signature to have been cut out.

The second Will makes no provision for the manumission of his slaves.

[Richmond Enquirer.

on of his slaves. The first Will, according to which the slaves were to be emancipated, was prepared, it seems, when Mr.R. was a B

friend of the Colonization Society; the second Will, containing no such provision, was written after he became its virulent opposer. At first he advocated the Society, partly because it afforded facilities and encouragements to emancipation; afterwards he opposed it as an abolition Society. His public course at the two periods seems to have been ned by his feelings and intentions in regard to the disposal of his own slaves.

Scarcity of Alcohol.—A person residing in that part of Rochester called Sippican, who had for a long time bowed at the shrine of Bacchus, recently sallied out, with a view of replenishing a two-quart rundlet with the "good creature." To his sore disappointment, he could find none for sale in the village. His appetite, however, goading him powerfully, he walked adistance of five nites to Mattapoisett, where he made application for two quarts of run, offering the silver in exchange, but the acticle was to Mattapoisett, where he made application for two of rum, offering the silver in exchange, but the articl not to be had for either love or money. He pleaded ness—the reply was, "No wonder you're sick rum enough to sicken any body." Finding h vain in Mattapoisett, and the gnawings of his unnatural appetite still urging him on, he proceeded to New Bedford—a distance of eleven miles from his own house. Here

Here we have a man in hot weather, travelling 22 miles and employing a day and a half in the busy season of hay making, to procure a poison solely that he may have the satisfaction of rendering himself an object of pity, disgust, and contempt.

[Plymouth Dem.

THE SAILOR LANDLORDS .- A writer in the Daily Ad-THE SALUSE LANDLORDS.—A writer in the Daily Advertiser, on the combination of sailor landlords said to have been recently formed in this city, observes, with great force, "It is useless for inerchants to spend their money in creeting observeless for Seamen, establishing temperance boarding houses, Savings Banks, and other institutions for their moral improvement, while such a cor-rupt combination is permitted to exist, armed as the members of it are, with a license from the City Go-ernment, to retail in their houses intoxicating liquors. While scamen are in the keeping and under the influ-ence of such harpies, they will always be degraded and destitute, however high their wages may be."

MANUAL LABOR SEMINARY .- A number of gentle-MANUAL LABOR SEMINARY.—A number of gentlement in this city and vicinity obtained from the last Legislature a charter for an Institution, to be called the Connecticut Manual Labor Institution. It is to be located in Hartford or its neighborhood. The object is to connect manual labor with study—and to farnish to young men facilities to prepare for the active duties of life, and for admission to College. Several gentlemen have already subscribed very liberally to the object, and an appeal will, before long, be made to the public in its behalf.

[Ct. Obs.

Miscellaneous Items

There are two vacant Professorships in the University of North Carolian, which will be filled on the first Monday in September next—one of Rhetoric and Bellee Letters, with a salary of \$1000—the other Modern Languages, salary \$750. Letters must be addressed, post paid, to salary 8750. Letters r Charles Manly, Raleigh.

Charles Manly, Raleigh.

A plan is in great forwardness to establish a line of steam packets between Philadelphia and Charleston, S. C.

In the week ending the 28th instant, there were received at our Post Office by the mails, fourteen thousand, two [N. Y. Post hundred and sixty-two newspapers.

numered and sixty-two newspapers. [AN: Y. Post. The police have seized a number of copies of a dem ulizing work, which had been recently stereotyped and published in this country. They with same time obtained possession of all the plates from which the edition writted.

[AN: Y. Gaz. B. W. Leigh, Esq. of Virginia, has been formally nomi-nated as a candidate for the Presidency, by a public meet-ing at Mecklenburg Court House, Va. on the 15th ult.—

The Stage Drivers which go, from Portland to Augusta nd from Portland to Bath, have agreed not to drink ar Col. Richard M. Johnson, in a letter to some of his fel-low citizens who had invited him to a diener, declining the compliment, mentions the death of ten of his family by

The Charleston Theatre, has been purchased by the Faculty of the Medical College of South Carolina, with the design to "fit up the theatre for the reception of classes attached to the college."

Deaths

Martin Tyler, aged 42. Mr. Ephraim Foss, 45, formerly of Dover, Gardner, (drowned) off St. George, No.

Mrs. Eliza D. wife of Mr. Jacob Steeper, of this wton, Deagen Elisha Dickinson, 45.

ory Hill, in Baltimore county, on the 22d ult

EDGEWORTH'S WORKS. Vol. 6. Containing "Belinda. LIFE OF HOWARD the Philanthropist. By Mrs. John Fai

HISTORICAL CLASS BOOK.

LLIN & TICKNOR, THE AMERICAN ANNALS of DUCATION AND INSTRUCTION, For Aug. 1635. DUCATION AND INSTRUCTION, For Aug. 1635. So. Edited by William C. Woodbridge, St. St. Collection and Computer St. Collection and Computer St. Collection and Collection and Collection and Collection of the United States, W. Machinery of Education.

BERRY'S PATENT PROCESS

other nations mentioned in the Bible—illustrated by 120 Engravings. Just received and for sale by LINCOLN, ED-MANDS A CO. 59 Washington street.

BARNES'S FAMILY PRAYERS.

NEW BOOKS. INCOLN, EDMANDS as ale, the following, have just received for sale, the following, LETTERS TO AN ANXIOUS INQUIRER, designed to releve the difficulties of a friend blood of the difficulties of B. D. Philadelphia. 2d ed.
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her nations monitored in the Rible, illustrated with one hou-

chools, &c. Just published. EXAMPLE; OR FAMILY SCENES. Just published. THE LIFE OF NICHOLAS FERRAR, M. A. designed parcularly for youth.

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Stion.

N. B. As above, may be found, a variety of the popular relions Books, as they appear. Social and private Libraries suplied on reasonable terms.

Aug. 7.

EMAINS OF REV. RICHARD CECH., M. A. late Rector of Bisley, and Vicar of Chobham, Surrey; and minister of St. John's Chaptel, Bedford Row, London. To which is prefixed, a View of his Character. By Josiah Pratt, B. D., F. A. S., being the 12th volume of the Chatexias Linnary, Just published and for sale by LINCOLN, EDMANDS & CO. Aug. 7.

Letters to an Anxious Inquirer,

Letters to the difficulties of a friend under serious impressions. By T. Carlton Henry, D. D. with an introductory casay, by G. T. Bedell, D. D. THE LIFE OF WM. COWPER, ESQ., compiled from his correspondence, and other sources of information containing containing and an the neculiarities of his interest. orrespondence, and other sources of information; containing emarks on his writings, and on the peculiarities of his interest-ag character, never before published. By Thomas Taylor, THE PREMIUM; a present for all seasons: consisting of els-ant selections from British and American writers of the ninseenth century.
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rations of the Marriage relation, arranged from William Jay. or Sale by WILLIAM PEIRCE, 9 Cornhill.

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THE MARTYR'S TRIUMPH; BURIED VALLEY, and other poems, by Grenville Mellen. In one vol. 12mo. pp. 390. This day published by LILLY, WAIT & CO., 121 Washington street.

Newton Female Academy. term for this Institution will con h instant. *Sw.

the 11th instant. Towton, Aug. 7, 1935.

MALTA EXOTIC,

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E. WIGHT, Bruggist, 40 Milk street. copsw. Aug. 7.

POETRY.

This celebrated song is printed in several collections of poems This celebrated song is printed in several collections of poems published in the 16th century. There are many variations in seah of the copies. The following version is that given by Ritson in his "English songs," with the exception of the last stauses, which is from a manuscript in the Bodleian Library a@Oxford. In the manuscript the poem is ascribed to Sir Edward Dyer, a friend of Sir Philip Sidney.

My mind te mea kingdom is;
Such perfect joy therein I find,
As far exceeds all earthly bliss,
That God for nature haln assign'd.
Though much I want that most would have,
Yet still my mind forbids to crave.

Centent I live, this is my stay:

Yet still my mind forbids to crave.

Centent I live, this is my stay;
I seek no more than may suffice;
I press to bear no haughty sway;
Look, what I lack my mind supplies;
Lo: thus I triumph like a king,
Centent with what my mind doth bring.
I see how plenty surfoits oft,
And hasty climbers soonest fall;
I see that such as sit aloft,
Mishap doth threaten most of all;
These get with toil and keep with fear;
Such cares my mind could never bear.
No princely norm nor wealthy store. No princely pomp nor wealthy store, Nor force to win a victory;

No wily wit to salve a sore,
No shape to win a lover's eye;
Te none of these I yield as thrall:
For why? my mind despiseth all. Some have too much, yet still they crave; I little have, yet seek no more; They are but poor, though much they have, And I am rich with little store. They poor, I rich; they beg, I give; They lack, I lend; they piae, I live.

I laugh not at another's loss,
I grudge not at another's gain;
No worldly wave my heart can toes,
I brook that is another's bane;
I fear no foe, nor fawn on friend—
I loathe not life, nor dread my end. My wealth is health and perfect ease,
My conscience clear my chief defer
I never seek by bribes to please,
Nor by desert to give offence.
Thus do I live, thus will I die—
Would all do so as well as I. Young all the seasons were the seasons when a straw;
I weigh not Crossus's wealth a straw;
For care, I care not what it is—
I fear not fortune's fattal law:
My mind is such, as may not move
For beauty bright or force of love.

I wish but what I have at will, I wahder not to seek for more; I like the plain; I climb no hill; In greatest storm I sit on shore, And laugh at them who toil in vain To get what must be lost again. It kiss not where I want to kill,
I feign not love where most I hate,
I break no sleep to win my will,
I wait not at the mighty's gate;
I seem no poor, I fear no rich—
I feel no want, nor have too much. Some weigh their pleasure by their lust,
Their wisdom by their rage of will;
Their treasure is their only trust,
A cloaked craft their store of skill;
But all the pleasure that I find,
Is to maintain a quiet mind.

the globe.

"It is no matter of surprise, therefore, that lovers of nature perform journeys of homage to that sovering of all cataracts, that monarch of all pouring floods, the Falls of Niagara. It is no matter of surprise, that, although situated in what might have been called, a few years ago, but cannot be most, the been called, a few years ago, but cannot be most the difficulties and fatigues of the path to behold this prince of waterfalls amid its ancient solitudes, and that, more context, the wind that mon are really and fatigues of the path to behold this prince of waterfalls amid its ancient solitudes, and that, more constructed in the world. It is not not to be compared with other waterfalls. In its majorty, its supremancy, and its influence on the world. It is supremancy, and its influence on the soul of man, its brotherhood is with the living ocean and the search of the world. It is supremancy, and its influence on the soul of man, its brotherhood is with the living ocean and the search of the world have exceeded the majorty, its supremancy, and its influence on the soul of man, its brotherhood is with the living ocean and the search of the world have exceeded the majorty, its supremancy, and its influence on the soul of man, its brotherhood is with the living ocean and the search of the world have exceeded the majorty, its supremancy, and its influence on the soul of man, its brotherhood is with the living ocean and the search of the world have exceeded the majorty in the country of the world have exceeded the majorty in the country of the world have exceeded the month of the world have exceeded the majorty and the search of the world have exceeded the majorty and the month of the world have exceeded the month of the path of the world have exceeded the month of the world have exceeded the path of the world have exceed

Buffalo and Chippewa, he continues—" About three miles from the Falls, you see the white crested rapid tossing in the distance before you. Here, even in the most unfavorable state of the weather, you hear the voice of the cataract pervading the air with its low, monotonous, continuous roar. And here you see a column of mistrising up like as moke in distantly burming woods, and designating the sublime scene over which it is immediately hanging. I know not that I was afterward more strongly affected, even by the Falls themselves, than I was by the sight of this ever-changing and yot never absent guide, this cloudy pillar, this floating, evanescent, and yet eternal testimony, which pointed out to me the exact spot which had been for so many years a shrine to thousands, which I had myself so often visited, though not in person, yet with my reverential wishes, with my mind and with my heart. Childhood came back to me with its indistinct, but highly wrought and passionate images; maps were unrolled; books were opened; pointings were spread; measurements were recalled; all the efforts which the art of man had made, all the tributes which his spirit had offered, at the call of the great cataract; all these associations, with other dreamlike thoughts of the widerness, the lake, and the stream, rose up unbidden and with power within me, as I steadfastly regarded that significant, far off mist, and knew that I too, I was soon to stand on the consecrated spot, and see and feel."

The Captain remarked that he had sometimes suspected me to be a little deranged and my fellow-passengers thought my appearance very odd at Quebec, but as I was frequently engaged while on board in reading their books, they concluded it was owing to "absence of mind and a naturally eccentric character." They could hardly believe when I first made known to them my utter ignorance of every transaction since the time I met with them on the Sulawer opened; pointings were super and the consecrated spot, and see and feel."

These were my feelings; and I presume they are those of all who visit this stupendous Fall, not to gratify a vain curiosity, but to contemplate the grandeur and magnificence of the scene. Every person has probably experienced, at some period of his life, an emotion somewhat similar, when, anticipating the occurrence of some important event, his expectations have been highly raised, and he has waited, in the occurrence of some important event, his expectations have been highly raised, and he has waited, in
anxious solicitude, for the period when his anticipations would be realized. Basil Hall (I think, for I
have not his work at hand,) compares his feelings,
on approaching Niagara, to those which he experienced at St. Helena, when waiting for the first time
in the ante-room of Napoleon, he heard the tread of
that great conqueror in the adjoining apartment, and
knew that he was soon to be unserted into his presence. A similar, but far deeper emotion, possesses
the mind, on approaching this wonder of the world,
and knowing that we are "soon to stand on the consecrated spot, and see and feel."

And when he does stand on the spot, "what is the
first impression made upon the beholder? Decidedly, I should say, that of beauty; of sovereign, majestic beauty, it is true; but still that of heauty, soulfilling heauty, rather than of awful sublimity." In
vain will he seek for language in which suitably to
express his feelings; in vain would he attempt to
portext the scene.

filling beauty, rather than of awful sublimity." In vain will be seek for language in which suitably to express his feelings; in vain would be attempt to portray the scene. Language cannot describe his emotions, and the painter's art cannot depict what he sees. "The coloring, alone," of the Falls " is of the most exquisite kind;" and the various circumstances connected with the view "altogether form a combination of color, changing, too, with every change of light, every variation of the wind, and every hour of the day, which the painter's art cannot imitate, and which nature herself has perhaps only effected here."

I am unwilling, dear Sir, to weary you with too much, and yet I wish to say enough to persuade you, and all your readers who are able, to visit the magnificent scene which I have just left. Those who wish fully to realize the magnitude and grandeur of the Almighty's works, and have an humbling sense of their own insignificance, will find at The Falls every thing that is calculated to awaken in their minds the most sublime, and at the same time humbling emotions, and dispose them to say, with the Psalmist, when contemplating other wonderful works of God, "Lord, what is man, that Thou art mindful of him? and the son of man that Thou visitest him?"

I will only add, that measures have been taken to

The state of the s obliged to lie at the Island until spring.) I then went with him to engage a hoat, after which he went to a broker's to get his notes changed for gold. On his asking if I had any, I replied "Yes," and got mine changed also. (I remember getting the amount of that check (\$70) at the Utica Bank Saturday afternoon 6th April.) We then returned to the house, remained there during the night, and early the next morning set sail for the ship. The wind being unfavorable, we should not have gone but for the fact that the vessel was ready for sea, and only waiting a fair wind. We sailed till about 4, P. M. when we stopped at a small rocky island to wait for the next tide (it being impossible to stem the coming in tide without a fair wind. We then kindled a fire, for the weather was intensely cold, and at 10, P. M. without a moon or star to light the way again embarked in our little skiff. The next afternoon (Sunday) commenced a tremendous snowstorm—and the sea running very high, (the river at that place is about 25 miles wide) obliged us to retrace our course I5 miles to find a safe harbor—for the shore is generally rocky and dangerous. Landed a about sunset, and walked two miles, through the pathless woods, the snow averaging 18 inches in denth.

The next morning tide found us again on the water, and we tacked to and fro till 2 the next morning, when the excessive cold compelled us to cast

me every thing necessary. I was taken sen-sick as soon as we had a very high sea, and was just able to get upon deck after a weeks' confinement, the day before yesterday. I had been on deck some hours yesterday morning, and had just come down into the hold, when my mind in an instant was as clear and as rational as ever.

The Captain remarked that he had sometimes suspected me to be a little deranged and my fellow-passengers thought my appearance very odd at Quebec, but as I was frequently engaged while on board in reading their books, they concluded it was owing to "absence of mind and a naturally eccentric character." They could hardly believe when I first made known to them my utter ignorance of every transaction since the time I met with them on the St. Lawrence. They told me I had been uniformly courteous and cheerful, and that when we walked from the shore to a house during the storm I carried the lady in my arms about half the way, she being too cold and wearied to walk. They were well wrapped up in blankets, but I had nothing but my cloak and got two of my fingers frozen. You can better conceive than I can express how strangely I felt when reason first told me that I was in the cabino fa vessel, and when I knew from the pitching and tossing that that vessel was on the ocean. and tossing that that vessel was on the ocean

REFORMATION OF DRUNKARDS.

REFORMATION OF DRUNKARDS,
BY TOTAL ABSTINENCE.

As physician of the Connecticut State Prison, I have had cousiderable experience on this subject for six years past. During that period more than 200 individuals who acknowledged themselves drunkards, were confined in the penitentiary, and canus under my immediate observation and care—some of them had used their pint, others their quart of spirits daily, for two years. Many were advanced in life, some even to 70 or more years, extremely feeble and decrepid. In every case the principle of total abstinence was adopted and rigidly enforced—neither wine, cider nor any other substitute was allowed. From all this number, not one case of delirium tremens occurred, nor any other disease peculiar to the intemperate; some suffered severely for a time, many wept like children, others plend with all the eloquence which strong desire and herrid suffering could call forth; yet not in a single instance was there the least indulgence allowed; by degrees the propensity was conquered, the health restored, mensaved, by the right practice which we adopted, and was truly thankful that we did not yield to his entreaties for strong drink. In a full practice of 25 years, I can truly say that I am not satisfed of having seen a single case of delirium tremens, from withholding ardent spirits from the intemperate.

This is a strong argument for temperance asylums, which in my opinion would be amongst the most useful public charities in the country; indeed I am surprised that the experiment has not been tried before this time, when so much is doing in every other way to remove intemperance are often the very best, but the herory of the craying cannot be very best, but the herory of the craying cannot be very best, but the herory of the craying cannot be very best, but the herory of the craying cannot be very best, but the herory of the craying cannot be very best, but the herory of the craying cannot be very best, but the herory of the craying cannot be very best, but the herory of the crayi

industry."

Comnon School Education.—At a recent large meeting of the friends of public education in N. York, it was stated that in New Jersey there are 11,566 children, who do no not possess the means of obtaining a common education. In Pennsylvania are 400,000 children botween the ages of five and fifteen, of whom only 150,000 are in the schools. In Kentucky about one third of the children were educated in 1833, according to the facts collected by Prest. Peers, though the school fund was a short time since \$40,000.

The school fund of Louisiana, \$40,000, produces but little benefit to schools. That of Tennessee, amounting to \$500,000, is not properly applied; so that not one quarter of the children are educated. Ohio has recently introduced the system of the New York common schools. Indiana and Missouri have no funds for schools, and have yet adopted no measures for their establishment. The only schools are private, and very poor. There are in Indiana, 22,000 children and 18,000 adults who cannot read. In Illinois, the number of children in this condition is 20,000 and of adults 31,000. The New York papers say—there are probably one million of children in the United States of a proper age to attend schools who have never attended one. There are 80,000 such in N. York.

Gimbletts.—The Yankees are is a fair way to destroy John Bull's gimblet trade-with this country. The avet twist gimblet is almost as much superior to the old English gimblet, as the serew auger is to the old pod auger. There is a gimblet factory at West Whately, which semiours 15 hands, about half of them formles and mannfe.

Cambridge Eng. designed particularly schools, and Answ in the weeten Agencies to the facts collected by Prest. Peers, the Rev. Joseph W. Barr, Lake M. Bern, A. and Fellow of Clare Hall Cambridge Eng. designed particularly schools are private. A submit of the eve of his embarkation for Western Freeign Missionary Society, Model Sherra, M. A. and Fellow of Clare Hall Cambridge Eng. designed particularly schools and schools an

The whole number of veins and masses in the exploration is between 4000 and 5000. The ore is generally in veins,—rarely in beds or masses. The vein of Guanavasto is the most extensive. It is from 120 to 150 feet thick, and is explored in different places for a distance of nine miles. The quantity of silver in the ores averages from 3 to 4 ounces the quintal, or from 1-448 to 1-597th of the weight of ore. The annual produce of silver in Mexico during the last years of the 17th century, was 134,-424 lbs. The whole number of veins and masses in the exploration

PARIS THEATRES .-- All the theatres in Paris which still PARIS THEATRES.—All the theatres in Paris which still receive assistance from the government, are to undergo revision with a view of ascertaining what amount of saving can be effected. Louis Philippe himself takes great interest in these matters, and devotes a considerable portion of his time to them. In one of his conversations with Dr. Bowring, in Paris, whilst deploring the cares and anxieties of royalty, he said, "Ah Doetor, you cannot imagine how much my time is taken up with matters which would appear of very little importance to you, but which are really important hers. The theatres, for instance, demand an immense portion of my time. They are more difficult to manage than affairs of state."

At a late meeting of the General Assembly of the Church of Scotland it was unanimously resolved, on the motion of the Lord Justice Clerk, that an Address should be drawn up "congratulating His Majesty on his Providential deliverance from the atrocious and trensonable attempt on his life—in June last year?"—The dolay in preparing and forwarding this Address, originated, as the Lord Justice Clerk explained, not in disloyalty, but forgetfulness .- It had not been thought of before!

[London paper.]

The appropriations made by a late ordinance of the City Council of New York for the expenditures of the year commencing in May last, amount to \$1,535,757 50.

The amount appropriated for the Almshouse, Bridewell and Penitentiary, is \$146,000: for lighting the city, \$86,-000: for public schools, \$6,657 50: for streets, \$250,-000 for the watch, \$106,000.

The sales of public lands in the territory of Michigan

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For the 1 ley of the Euphrates a

estends from Lat. 30 to 38 N.
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h Babylon stood is extreme a good temperature of ary, is of a fertile soil. The se ch Babylon stood is extreme lubrious. Around Bagdad hat an overflowing of the Tijet of country 30 miles in dia the land was irrigated from nerous canals. There are erts in this country. Betwee Mediterranean, that is, in Serts, and some tracts of very itsful and fertile vicinity of its fruitful tract is the plain a extends between Lebanor runs nearly N. E. and S., b, but is now badly cultivate near the Mediterranean, the gof Lebanon is very rich second range is barren, at s and flints: the third, thou yes a perpetual spring, s and flints: the third, thouses a perpetual spring, in, the orchards filled with a sud fertile, that some have adise. The fourth is so hered with snow. Indeed of ated, fertile ranges, barren misterile deserts.

Inhabitants

Inhahitant he population is not ascert r, be considerable, or ther many populous village rude, and degraded. They t, rude, and degraded. The electorious of their rulers of property, through the ernment. Their habitation

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ding poor and filthy. In relihometans, peculiarly ignorant
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Agriculus

eribed in another place.

Agriculture
griculture has declined instalapse of ages. In Turkey
tion of oppressive governme
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naturally superior to most
now among the least produce. The climate is so hot ar
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nt canals for this purpose he
say. The forests also have
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ich were once very fertile,
I to barern wastes, and even
st, which once contained a
now searcely habitable,
de in these countries, but
unts are in use as in ancient
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t, but despise Agriculture,
d the sugar cane are cultivat
habitants is very scanty, ch
ween Bushire and Shiraz, sa
are not to go without nourish he not to go without nourish he neighboring village suppliik." Again says Martyn, "ti beond town in Fars [Persia othing but bread, milk and ifficulty." Says the Rev. M fliculty." Says the Rev. N y from Dannascus to Alep I Rasta, "Here we could pt ben." "We made our repu Here," said a Bedouin, " h my flock, and have es all." "After thi

re covered with dust," "
re nothing to eat, but a litt
hich has been dried and ha
or 10 days," "Lermeen,"
shed us with good leben,
nd of cream,)" The arts are in a very im trpets and Damascus blade atton and silk is wrought, s chief manufacture is the yeing of goat-skins, common t, of which the sale is alm yeing of goat-skins, common, of which the sale is almarts of Europe and Asia, arts of Europe and Asia, tretched houses, almost ware. Their clothing is pound scanty. There is no our starts; and consequently they

The merchants of Damas ize of Constantinople and aside and Beyroot. Allep Lurope by Alexandretta horarge of Alexandretta is const. But the place is he coast, but the place is a les on considerable comme blacco, of which upwards lly sent to Damietta; the nece, which are bartered in lottons. Dr. E. D. Clark which is the staple food of venue [Acre]; the Lordes him, cause a famine to ita. Bassory is on a navigathrates, and about fifty mile place of very considerable Europe and Asia are alw derchants of Arabia, Turk and also Jews and Indians and Dutch have their construction. st, but the place is om India loaded with m

Abs is of more import instee. It is carried on by namels, asses, mules and asses being much more un and horses. When Mr. mascus to Aleppo in 1824, as it is called here, consist and 250 animals. On the curayan from Tripoli, so to consisted of 800 or 400 per was still further augusts. as still further augment

Pisk gave six dollars and